The Hebrew Gospels from Sepharad

The Gospel according to

Mark

Translated by Justin J. Van Rensburg

A literal translation of an amazing medieval Hebrew manuscript in the Vatican Library, Vat. Ebr. 100

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Introduction

The Hebrew Gospels from Sepharad[a] are the most interesting and amazing versions of the Gospels that we know of. They are full of insights into the original meaning of Yeshua's[b] life and teaching, and help to solve certain contradictions found in the Greek New Testament tradition.

For example, according to the Greek[c] manuscript tradition, Mark begins with: "**The beginning**[d] of the gospel of Jesus Christ, the Son of God."[e]

If this was the "beginning of the gospel," then what about Old Testament believers? Did they never hear the Gospel? In the Greek tradition, Mark 1:1 is a good 'proof' text for dispensationalism – that supposedly there was no Gospel in the Old Testament, but that the New Testament is where and when the new dispensation of grace (and the Gospel) began!?

In Revelation, the New Testament clearly teaches that the Gospel is eternal.[f] In fact, the book of Hebrews records that the Gospel was preached to the Israelites in the wilderness: "For unto us was **the gospel preached**, as well as **unto them**…"[g] In context, Paul is

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[a] The Hebrew name for 'Spain'

[b] The Hebrew name for 'Jesus'

[c] For easy reading, most references to the Greek and Hebrew texts will be rendered in English.

[d] Emphasis in quotes used in this introduction was added for clarity

[e] Mar. 1:1, English Standard Version

[f] Rev. 14:6

[g] Heb. 4:2, King James Version

clearly speaking about the Israelites in the wilderness, so how could the "**beginning**" of the gospel" be in the first century C.E.?

The Hebrew version of Mark, contained in Vat. Ebr. 100 solves the problem! It reads: "This is the Gospel[a] of Yeshua Mashiach, the son of Eloah."[b] Thus the Hebrew Gospel of Mark says nothing of the like. This was **not** the **beginning** of the Gospel, but rather the fulfillment of the eternal Gospel as it was prophesied and proclaimed (preached) since the beginning of the world.

Everyone interested in the Hebrew origin of New Testament books knows about the Shem Tov manuscripts containing the Gospel of Matthew, however hardly anyone knows of an authentic Hebrew manuscript of Mark. Although some[c] have suggested that Mark was originally written in Hebrew (based solely on clues from the Greek version), we now for the first time present a translation, together with actual manuscript evidence for the Hebrew origin of the Gospel of Mark. From a linguistic viewpoint, the Gospel of Mark contained in

[a] "Gospel" literally means 'good news,' and is rendered as such in our actual translation.
[b] Mar. 1:1, translated from Vat. Ebr. 100
[c] Jean Carmignac – whose conclusion was based solely on the Greek version of Mark and how it facilitated easy translation back into Hebrew – said, "I was convinced that the Greek text of Mark could not have been redacted directly in Greek, and that it was in reality only *the Greek translation of an original Hebrew*…" (Emphasis added, quoted from *The Birth of the Synoptic Gospels*, translated from French by Michael J. Wrenn.) Claude Tresmontant believed that all four Gospels were originally written in Hebrew. Hugh J. Schonfield suggested the Hebrew or Aramaic origin of Matthew, Mark, John and Revelation in his introduction to his translation of the Du Tillet version of Matthew.

the Vat. Ebr. 100 manuscript cannot originate from the Greek, Aramaic or Latin versions, and contains many interesting proofs that the Gospel of Mark was originally written in Hebrew.

A good example is found in Mark 15:34. Let's start with the King James Version, a fairly literal translation of the Greek Textus Receptus:

"And at the ninth hour Jesus cried with a loud voice, saying, **Eloi, Eloi, lama sabachthani?** **which is, being interpreted**, My God, my God, why hast thou forsaken me?"

What is quite obvious from this verse, is that Yeshua did not speak Greek on the cross. The Greek version of Mark first quotes a **transliterated** Aramaic phrase, and then interprets (or translates) it into Greek. This kind of phenomenon (**transliterated** Aramaic phrases in the Greek New Testament), together with the so-called 'fact' that the Jews no longer spoke Hebrew in the first century, has led to the commonly held (but erroneous[a]) view that Yeshua spoke Aramaic, and not Hebrew. Some have also claimed that the New Testament, including Mark, was originally written in Aramaic.

So let's look at Mark 15:34 in the Aramaic version – does it represent the original version of Mark? Here is this verse from the "**Original Aramaic** New Testament in plain English" translation, based on the Aramaic (Syriac) Peshitta:

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[a] We don't mean to say that Yeshua never spoke Aramaic. Aramaic was also used in the first century, and we believe that Yeshua would have spoken Aramaic when communicating with Aramaic speakers. However, the Dead Sea Scrolls have shown that Hebrew was actually much more common in Israel in the first century than Aramaic.

“And in the ninth hour Yeshua cried out in a loud voice, and he said: **"Eil, Eil, lemana Shabaqtani"**, **which is**, "My God, my God, why have you forsaken me?"”

Thus, even in the so-called ‘original’ Peshitta version of Mark, we find this phrase repeated twice! Why would Mark in an ‘original’ Aramaic Gospel need to quote an Aramaic phrase, and then translate Aramaic into Aramaic? If the Gospel of Mark was originally written in Aramaic, and if Aramaic was the language that Yeshua spoke on the cross, exactly why should the phrase be repeated twice? This does not appear very ‘original.’

Now, let us consider the Hebrew Gospel of Mark – does it shed any light on the subject? If Mark was originally written in the language that Yeshua spoke, there would of course be no reason to explain to the reader what Yeshua’s outcry meant, and we would find this phrase **only once** in verse 34, with no translation or explanation necessary. Here is a transcript of Mark 15:34 as contained in the Vat. Ebr. 100 manuscript:

"ובשעה תשיעית זעק [ישוע][a] בקול גדול ואמ/ אלי אלי למה עזבתני"

Amazingly, this phrase occurs only once in verse 34 – and that in Hebrew, not Aramaic! Here is the English translation:

“And at the ninth hour Yeshua called out with a loud voice, **‘Eli,[a] Eli! Why did you forsake me?!**’”

[a] The spelling of Hebrew names is standardized in our transcripts and translations.

If this manuscript of Mark derived from the Greek, or Aramaic Peshitta, what would we find in Mark 15:34? We would first find the Aramaic phrase that Yeshua supposedly spoke, and then a translation into Hebrew,[b] but we don't. We only find a Hebrew phrase, which Yeshua quoted word for word from Psalm 22, and there is no reason for Mark to translate or explain it! This is one of many clear indications that the Gospel of Mark was first written in Hebrew, and this also shows that Hebrew is the language which Yeshua spoke on the cross!

Another good proof for the authenticity of this Hebrew Gospel of Mark is 'gapping.' Although there are many kinds of gapping,[c] we only want to discuss one particular type here, called 'subject gapping.'

Subject gapping is very common in the Hebrew Old Testament. For example, a sentence (or paragraph) speaking of two or more persons, will only name each of them once (or perhaps twice), and afterwards simply refer to either as "he" or "she," without re-specifying their names. We even do this in English to some extent, but not as much as

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[a] "Eli" in Hebrew means "My El" or "My God" and the reason for transliterating this word instead of translating it into English, is to show why some bystanders thought that Yeshua was calling for 'Eli-Yahu' (Elijah).

[b] This is what we **do** find in Hebrew translations that are based on the Greek, e.g. the Delitzsch and Salkinson translations, and in non-authentic Hebrew manuscripts like Hébreu 131 from the National Library of France.

[c] E.g. subject gapping, object gapping, verb gapping, preposition gapping, etc.

they liked to do this in ancient / biblical Hebrew. In the Hebrew Old Testament this is done to the extent where one often needs to pay great attention to the context to determine exactly who the "he… he… he… he…" is referring to – the subject often changes without any warning. We say that the subject is '*gapped*,' or 'understood by context.'

In cases where confusion is very likely to occur, *translators* often *inserted the implied subject* to help their readers understand the text without any difficulty. When we compare two texts of the Bible in different languages, and find that a *subject* is *gapped* in the one but *supplied* in the other, we know that the less interpretive version is closer to the original. (This argument is especially strong in a context where confusion is likely to occur if the subject is not stated explicitly.) Let's first look at a real example from the Hebrew Old Testament vs. the Greek Septuagint translation of the Old Testament, and then move on to an example in Mark.

Ruth 4:1 (Translated from Hebrew:) "So Boaz went up to the gate and sat there. And behold, the kinsman of whom Boaz had spoken was passing by, and **he**[a] said, 'Turn aside…'"

So, who said "Turn aside…" – Boaz or the kinsman? At first, one would think that "he" refers to the just-mentioned "kinsman," but if you keep reading, the speaker tells someone else to "come sit here" – so how could this kinsman who was passing by tell Boaz who was already sitting to "come sit here"?

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[a] Some modern English translations follow the Greek tradition in this verse by inserting "Boaz" to help readers understand, without the need to carefully study the context.

Thus, the context makes it very clear that this was actually Boaz speaking, not the kinsman. In the original Hebrew version of Ruth, the *subject* (Boaz) is *gapped*, but we can still determine exactly who this was by looking at the context.

To avoid confusion, the Septuagint translation into Greek *supplies the subject* – it inserts the name Boaz into the sentence to read "And **Boaz** said" instead of "And **he** said." The fact that the *subject is gapped* in Hebrew, while the *subject is supplied* in the Greek is clear evidence that the Hebrew is the original, while the Greek is merely a second-hand translation.[a]

Now, let's look at a good example of this in the Hebrew Gospel of Mark:

Mark 9:20 according to Vat. Ebr. 100: "So they brought **him** before **him**. And when **he** saw **him**, immediately **he** inflicted **him** with pain, and threw **him** down before **him**, and **he** was confused[b]…"

This is typical Hebrew style. We need to pay careful attention to the context to know which he/him refers to Yeshua, which refers to the demon, and which to the demon-possessed man.

At first you might think that the "he" inflicting the man with pain was Yeshua, but that would make no sense in context. So if we keep reading we see that "he" also cast "him" before "him" The last pronoun clearly refers to Yeshua, so the "him" inflicting the man

[a] Any translator would naturally want to clarify the meaning of an ambiguous verse by inserting the implied subject, but no translator would remove the subject from a verse with a clear meaning, in order to make it more ambiguous.
[b] Or "disturbed"

with pain and casting him down before Yeshua has to refer to the demon in the man. The *subject* (demon / evil spirit) *is gapped (understood)* in the Hebrew.

Now, just like the Greek *translation* of Ruth 4:1 *inserted the subject* "Boaz" to remove the ambiguity of the verse, so the Greek version of Mark *inserts the subject* "spirit" into Mark 9:20 to help the Greek readers understand the verse more easily:[a] "And when he saw him, straightway **the spirit** tare him…"[b]

This is undeniable[c] proof that the Hebrew version of Mark as contained in Vat. Ebr. 100 is more original than the Greek. It shows the Hebrew tradition to be the original and the Greek tradition to be a translation of the original Hebrew – just like the Septuagint translation of Ruth 4:1 discussed above.

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[a] The Greek language prefers not to rely on context as much as the Hebrew language.

[b] Mar. 9:20, King James Version

[c] Although this particular Hebrew manuscript of Mark often reads (supplies) "Yeshua" where other traditions simply read "he," this is easily explained as the result of the Hebrew > Catalan > Hebrew translation process, which resulted in this Hebrew manuscript. However, one cannot even try to explain the gapped subject in the ambiguous context of Mark 9:20 to be the result of any translation or series of translations. Various other gapping examples have survived the Hebrew > Catalan > Hebrew translation process, including verb, noun, preposition, and subject gapping, which point to the literal translation process that had to be followed to preserve this Hebrew tradition. As explained above, gapping is characteristic of documents originally written in Hebrew.

Furthermore, the Vat. Ebr. 100 manuscript of Mark also contains some interesting and important differences from the Greek, Aramaic and Latin traditions. Let's look at one example from Mark 6:5:

We will begin with the English Standard Version, translated from the Greek: "And he **could do no** mighty work there, except that he laid his hands on a few sick people and healed them."

The Greek tradition literally reads "he was **not able** to…" – and so do Hebrew translations like Delitzsch or Salkinson, which are based on the Greek.

So, is Yeshua really unable to do wonders when people do not have the required faith? Can we limit the ability of the Creator of heaven and earth by our lack of faith?

The Bible clearly teaches that the Creator is not limited, and that nothing is too difficult for him:

"Oh Adonai YHWH, behold, you yourself made the heavens and the earth by your great power and your outstretched arm – nothing is too difficult for you!"[a]

"Behold, I am YHWH, the Elohim of all flesh, will anything be too difficult for me?"[b]

In Genesis we see that YHWH promised Abraham that Sarah would give birth to a son, and even though Sarah initially doubted this promise, YHWH said that nothing was too hard for him:

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[a] Jer. 32:17, translated from the Hebrew Masoretic text
[b] Jer. 32: 27, translated from the Hebrew Masoretic text

"…Why did Sarah laugh, saying, 'Will I indeed give birth, while I am old?' Is anything too difficult for YHWH?"[a]

The Bible clearly teaches that Yeshua Mashiach is YHWH[b] and Elohim,[c] and that all things were created by him,[d] so how could he be "unable" to do "any mighty work"?

Does the Hebrew Gospel of Mark perhaps have the answer to our question? Here is the Hebrew phrase, copied from Vat. Ebr. 100:

"ולא רצה שם עשות שום פלא..."[e]

English translation: "And he **did not want** to do any wonder there…"

So, in this Hebrew Gospel of Mark we see that Yeshua was **not unable** to do wonders! Rather, he **did not want** to do wonders there "for he was amazed at the smallness of their faith."[f]

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[a] Gen. 18:13-14, translated from the Hebrew Masoretic text

[b] Compare e.g. 1Tim. 6:15 (also Rev. 17:14 and 19:16) – Yeshua is "Lord of lords" – with Deu. 10:17 (also Psa. 136:1-3) "YHWH is… Lord of Lords." An in-depth study of the Old Testament will reveal numerous other references to the Messiah being YHWH.

[c] The Hebrew word for "God" - The Messiah is called Elohim both in the Old and New Testaments – see e.g. Heb. 1:8-9 (quoted from Ps. 45:6-7), Mat. 1:23 (quoted from Isa. 7:14), Isa. 9:6-7, Joh. 1:1, Joh. 10:30 (where Yeshua said - in allusion to Isa. 9:6 and Deu. 6:4 – that "I and the Father are one"). Note that the Hebrew definition of "one" is often closer to the English definition of "united," and thus, according to the Hebrew Tanach, two distinct persons can be one (Gen. 2:24).

[d] See e.g. Joh. 1:1-3 (especially in the Hebrew Vat. Ebr. 100 version), Col. 1:15-17, and Heb. 1:8-10 (Psa. 102:25). Already in Gen. 1:26 the Elohim who created Adam is plural: "Let **us** make man in **our** image, according to **our** likeness…"

[e] Mar. 6:5, Vat. Ebr. 100

[f] See Chapter 6:6

So, even though the Hebrew tradition contained in the Vat. Ebr. 100 manuscript seems to have been preserved in the Catalan language,[a] and translated back into Hebrew, it is full of linguistic evidences showing that there is no way that it could possibly derive from the Greek or Aramaic, nor from Jerome's Latin version, as some have claimed. Thus, the Catalan version which it probably derived from, had to originate from an authentic Hebrew manuscript. There are many instances in which the Greek Gospels (which were later translated into Latin) could easily be a translation of a Hebrew

[a] Depending on the technique of translation, Hebrew can be preserved very well in another language, and the original Hebrew text can later be reclaimed. Aquila's Greek translation of the O.T. is a good example, when contrasted with the Septuagint Greek translation. The Septuagint translation often paraphrases the original Hebrew and uses various Greek words to translate a single Hebrew word. Sometimes one Greek word is used to translate multiple Hebrew words. The Septuagint further supplies prepositions etc. according to Greek grammar, it sometimes changes the word order to be readable in Greek, and it often supplies the subject. Thus, when attempting to translate the Greek Septuagint back into Hebrew, even the world's best scholars often disagree on how to translate a particular Greek word back into Hebrew, and therefore the original Hebrew text behind the Septuagint translation cannot be reclaimed with certainty and precision. On the other hand, Aquila's Translation was done word for word, and is a very exact, overly literal translation. The Jewish encyclopaedia states: "The main feature of Aquila's version is its **excessive literalness**. His chief aim was to render the Hebrew into Greek **word for word**, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect." In fact, it is so literal that in many instances it does not make much sense in Greek! This overly literal translation preserved the Hebrew Tanach much more efficiently than the Septuagint translation, and the Jewish encyclopaedia states that "one can reconstruct the original Hebrew text underlying Aquila's translation with certainty." When studying the Vat. Ebr. 100 manuscript, we see many examples where the Hebrew tradition was preserved very well through the Hebrew > Catalan > Hebrew translation process.

manuscript similar to Vat. Ebr. 100, but impossible for this manuscript to have originated from the Greek or Latin. We are planning to publish these linguistic evidences, and numerous other interesting discoveries in a separate series of articles, rather than having them all mixed up and scattered throughout the footnotes.

About the Translation

The manuscript used for this translation of Mark is from the Vatican Library, Vat. Ebr. 100.[a] We have accurately and literally translated it, using color photographs of the actual manuscript, which are available from the digital Vatican Library.[b]

The translation is focused on accuracy, rather than flowing English, as it is very easy to create contradictions with a non-literal, paraphrase-type translation.

In the actual translation:

- Words or phrases that are still in question were placed in [square brackets].
- The spellings of all Hebrew/Aramaic names/titles were standardized to their Hebrew pronunciation.

[a] http://digi.vatlib.it/view/MSS_Vat.ebr.100/
[b] URL links to each online page of translated manuscript is provided throughout the translation.

- Only names and titles were capitalized (e.g. Yeshua). Pronouns like 'you' or 'he' are not capitalized (even when referring to YHWH or Yeshua) as this is sometimes based merely on the translator's interpretation. The reader should rather use the context to determine whom the pronoun is referring to.
- *Italic words* were **added** to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold** according to the emphasis in the Hebrew manuscript – based on special word order etc. – and are **not** our own emphasis or interpretation. (This is to be expanded and finalized in the next version.)
- Verse numbers were **added** only to make it easy to compare with a standard English translation. Verse numbers are absent in the manuscript and sentences often flow across the next verse number. On the other hand, the section breaks in the manuscript of Mark do mostly agree with the standard division into chapters.
- If a certain verse does not appear in this English translation, take note that it also does not appear in the Hebrew manuscript, and this does not neccesarily represent a mistake. It is well known that Greek translators and scribes/editors of the Old Testament often added explanatory notes, interpretations and extra words into their manuscripts, and this expanded the text over time. The same proves to be true of Greek translations of the New Testament books which were originally written in Hebrew.

The current translation (version 1.1) has been reviewed a number of times, but is due to be reviewed again before printing. We are

planning to later publish a transcript of all four Gospels in Hebrew, together with the English translation in book form. This is a non-profit project, and the printed edition will be sold at cost price.

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List of Abbreviations used in Footnotes

Alt.	Alternative, alternatively
E.g.	For example
I.e.	That is
Lit.	Literally
Ms(s).	Manuscript(s)
N.T.	New Testament
O.T.	Old Testament
Pl.	Plural
P(p).	Page(s)
Prob.	Probably
V(s).	Verse(s)

Mark

1:1 (47v)[a] This is the good news of Yeshua[b] Mashiach,[c] the Son of
Eloah.[d]

2 Just like it is written in *the* prophet Yeshayah,[e] saying, "Behold, I
am sending[f] my messenger[g] before you, who will prepare your way

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[a] Click on link to view manuscript online, folio 47v. (Take note that Hebrew and English word orders are different, thus some manuscript folio transitions do not correspond exactly to the position indicated in the English sentence.)

[b] The Hebrew name for 'Jesus.' "Yeshua" is short for 'Yehoshua,' which means 'Yah is Salvation,' see Mat. 1:21.

[c] Or 'Messiah' – the Hebrew word which was translated into the Greek 'Kristos' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: 'anointed one,' usually referring to one anointed as king of Yisrael, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people, and if anyone does not obey him, YHWH himself will cut off that person from among his people. See Deu. 18:18.

[d] Singular of 'Elohim,' and usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

[e] The Hebrew name for Isaiah. Although the first quotation (vs. 2) is from Malachi, the second (vs. 3) is from Yeshayah.

[f] "Behold, I am sending" or "I am about to send"

[g] Hebrew: "*malach*" – used for both human and heavenly messengers. The English word 'angel' is not a translation – only a transliteration of the Greek '*aggelos.*' Besides, the average person reading 'angel' would probably envisage some female figure with wings. Heavenly '*malachim*' or messengers are distinct from the cherubim; they do not have wings and appear as men. ('Angels' and 'men' are used interchangeably – see e.g. Gen. 18. Compare Mat. 28:2-5 and John 20:12 vs. Mark 16:5 and Luke 24:4; also see Hebrews 13:2.) Ironically, the 'angels' depicted in many Christian books look more like the evil spirits described in Zec. 5:9.

before you.” 3 “A voice cries in the wilderness, which says, ‘prepare the way of Ha-Adon,[a] make the ways of Ha-Adon straight.’”

4 Yochanan[b] was in the wilderness, dipping, and preaching the
dipping of repentance for the atonement of iniquities. 5 Then all those
who were of the kingdom of Yehudah[c] and Yerushalayim[d] went out unto him, and he was dipping them in the Yarden[e] river, while they
did confession over their iniquities. 6 (Now Yochanan was clothed
with camel skins and girded around the loins with a leather belt. And they ate[f] locusts and wilderness honey.) 7 And he preached and said,
“*One* stronger than me will come after me, he *of* whom I am not worthy to loosen the lace of his sandals. 8 I am dipping you with
water, he will dip you with Ruach Ha-Qodesh.”[g]

9 [And it happened] in those days – that Yeshua Notsri[h] came from a city of Gelilah[i] and he was dipped in the Yarden river by Yochanan.
10 And immediately – when he went out of the water – he saw the heavens opened and Ruach Ha-Qodesh descended onto him like a
dove.[j] 11 And there came (48r) a voice in the heavens saying, “You are my Son, very pleasing to me, and beloved.”

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[a] The Hebrew word for ‘The Master.’ ‘Adon’ or ‘Ha-Adon’ is often used for YHWH in quotations from the Tanach (Old Testament).
[b] The Hebrew name for ‘John’
[c] The Hebrew name for ‘Judah’
[d] The Hebrew name for ‘Jerusalem’
[e] The Hebrew name for ‘Jordan’
[f] “they ate” is a plural verb in Hebrew, and possibly refers to Yochanan and his disciples.
[g] Lit. “the Set-Apart Spirit”
[h] The Hebrew word for ‘Nazarene’
[i] The Hebrew name for ‘Galilee’
[j] Or “in the likeness of a dove”

12 And immediately Ruach Ha-Qodesh led him into the wilderness. 13
There he afflicted[a] himself forty days and forty nights, and Ha-Satan[b]
tempted him. And he was staying there among the animals, and the
messengers served him.

14 And after Yochanan was imprisoned, Yeshua came into Gelilah
and preached the word of El,[c] 15 and said, "The time of *the* kingdom
of heavens is come, perform repentance and believe the word of El."

16 As Yeshua and others walked in Gelilah, he saw Shimon and
Andrai[d] his brother who were casting[e] the nets into the sea, for they
were fishers. 17 Then Yeshua said to them, "Come, and walk after
me, and I will make you fishers of the men." 18 So they immediately
left the nets and went after him. 19 When they had walked a little
further, he saw Ya'aqov[f] and Yochanan, the sons of Zavdai[g] in a
little boat, [casting][h] their net. 20 And immediately he called them, so
they left their father Zavdai in the small boat and went after him, 21
and they entered into Kephar Nachum.[i]

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[a] Heb. idiom, means "to fast"

[b] Lit. "The Adversary" – because it is often used as a name in these gospels we have transliterated the name instead of translating it, as with all other Hebrew names.

[c] Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

[d] The Hebrew name for 'Andrew'

[e] Lit. "placing"

[f] The Hebrew name for 'James'

[g] The Hebrew name for 'Zebedee'

[h] Lit. "placing"

[i] The Hebrew name for 'Capernaum'

And immediately, on the Shabbath,[a] they entered into their house of
gathering, *and* he taught them. **22** And all of them were astonished
because of his instruction, for he taught like one who had[b] power, not
like the wise ones of the law.[c] **23** And there was a man in the house of
gathering, and he was crying out, **24** and saying, "What do you have
to do with me, Yeshua Notsri! Did you come to destroy us? I know
that you are the set-apart one of YHWH."[d] **25** But Yeshua rebuked
him, saying, "Be quiet, go out of that man!" **26** So the satan,[e]
inflicting him with pain, (48v) went out of that man *while* crying out –
and all of them were amazed. **27** And they walked unto each other
saying, "What will become of this *man* – because of the new
instruction – that he has *the* ability to command the demons, and they
are obedient to him?" **28** And his fame was spread in the whole
Gelilah.

29 And immediately, when he went out of the house of the gathering,
he came to the house of Shimon and Andrai, together with Ya'aqov
and with Yochanan, to eat. **30** Now the mother in law of Keipha[f] lay

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[a] The Hebrew name for 'Sabbath'

[b] Lit. "an owner of power"

[c] Here the Hebrew word for "law" is not Torah. The 'wise ones of the law' (lawyers) taught hundreds of added man-made laws, many of which contradicted the Torah.

[d] The Hebrew manuscript has "*Ha-Shem*" which literally means 'The Name.' Today still, many Jews will read "*Ha-Shem*" when they see the Hebrew יהוה. We have replaced '*Ha-Shem*' with transliterated consonants of 'the Name' itself: "YHWH." As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is 'Yah-weh.'

[e] Synonym of demon

[f] The Aramaic name for 'Peter,' note that 'Cephas' in English Bibles comes from the Greek transliteration of the Aramaic name Keipha. A number of Aramaic nouns were used in post-exilic Hebrew.

sick of a fever. And immediately he told it to him.[a] 31 So Yeshua
came and lifted up her hand, and immediately the fever left her, and
she served them.

32 And that evening, when the sun set,[b] they sent to him all the sick
ones and satan-possessed ones, 33 and all those[c] of the city were
gathered before the door. 34 And many *suffering* from diverse
diseases and many satan-possessed ones came *to him*. He drove out
the demons, for they recognized him.

35 And he rose up in the morning, and departed, and went away into
the wilderness, and there he prayed. 36 Then Shimon and those who
were with him went after him. 37 And when they found him, they said
to him, "All the peoples[d] are seeking you." 38 But he said to them,
"Let us go into the cities and towns[e] that are around us, and let us
preach there, for because of this did I come." 39 Thus he was
preaching in the houses of their gatherings, and in the whole Gelilah
he drove out the demons from the men.

40 And a certain leprous man came unto him, and bowed down to
him, saying, "If you want *to*, you are able to cleanse me." 41 So
Yeshua, when[f] he had compassion on him, stretched out his hand and
said to him, "I (49r) want that you should be cleansed from the

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[a] Or "immediately he told him of her"
[b] Lit. "was humbled"
[c] Or "all the *people*"
[d] The Hebrew word for people "עם" or '*Am*' occurs in singular and plural. When used in plural, it normally refers to groups of people, and could mean "crowds."
[e] Or "districts"
[f] Or "because"

leprosy.” **42** When he was immediately cleansed, **43** he led[a] him out **44**
and said to him, “Listen, do not tell *this* to any man. But go and show
yourself to the chiefs of the priests, and offer[b] for your cleansing, that
which Mosheh[c] commanded as a testimony in Yisrael.[d] **45** But when
he departed, he began to preach and to publish the sign, until Yeshua
was not able to enter into a city in secret,[e] but had to stay outside in
the wilderness, and there the peoples[f] gathered together from all
sides.

2:1 And after a few days he again entered into Kephar Nachum, **2** and
when they knew that he was in the house, many people gathered
together, but it could not contain them, for all the house was filled
unto the door.

3 And there came unto him four men, carrying a disabled man in a
bed. **4** And when they were not able to present him before him, they
went up onto the house, and destroyed it. Then they went up on top of
the roof with the bed, and brought him before Yeshua. **5** Now when
Yeshua saw their faith,[g] he said unto the disabled man, “Your
iniquities are forgiven for you.” **6** And some of the wise ones of the
law were there with him, and they thought in their hart, saying, **7**

[a] Or “brought”
[b] Lit. “vow” – but oftentimes means to “vow to offer” – here the original meaning “vow” has been dropped and the word simply means “to offer.”
[c] The Hebrew name for ‘Moses’
[d] The Hebrew name for ‘Israel’
[e] Lit. “hiding”
[f] Or “crowds”
[g] Lit. “faithfulness” – Hebrew faith is both believing and doing (being faithful).

"How can speak so? This is a curse,[a] for who is able to make
atonement[b] for iniquities besides El?" 8 And immediately he
recognized their thoughts – by Ruach Ha-Qodesh – and he said to
them, "What are you thinking (49v) in your hearts? 9 What is an easier
word,[c] to say to the disabled, 'Your iniquities are forgiven' or to say,
'Arise, take your bed and carry it into your house – and walk'? 10 But
on account of this, that you may know that the Son of the virgin has
power to let go[d] the iniquities in the earth," – he said to the disabled
man – 11 "I am telling you, you, that you must rise, and take up you
bed." 12 And immediately he stood up, and took his bed, and walked
– before them all – in such a way that all of them were astonished,
and blessed El, saying, "From ancient times we have not seen
anything like this matter."

13 Then he departed from there to go to the sea again, and all the
people came, and he showed[e] veiled things. 14 As he passed by a
place, he saw Lewi[f] at his feet, ( )[g] sitting by the table *of exchange*.
And he said to him, "Follow after me." So he stood up and followed
after him.

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[a] By saying that he can forgive sins, Yeshua claimed to be Elohim, and those who did not believe in him saw it as blasphemy.

[b] Lit. "cover" – but this is a special word that implies atonement and/or forgiveness.

[c] Or "matter"

[d] This Hebrew word is used similarly in Matt. 6:12; and 7:2, it means to "forgive," or to "let go" what someone owes.

[e] Or "revealed" or "taught"

[f] Hebrew name for 'Levi'

[g] Manuscript inserts gloss "he is Matithyahu" (Matithyahu is the Hebrew name for 'Matthew').

15 And it happened while they were eating in the house, *that* many
lustful ones and sinners were eating with Yeshua and his talmidim[a] –
there were also many *people* there who walked after him. 16 But
when the scribes[b] and the Perushim[c] saw that Yeshua was eating with the lustful ones and with the sinners, they said to his talmidim, "Why with the lustful ones and the sinners – does your Rabbi eat and
drink?" 17 When Yeshua heard this he said, "The healthy ones do not need a healer, only they who have illness. Certainly, I did not come to call the righteous ones, but the sinners."

18 (Now there were talmidim of Yochanan there, and of the Perushim, *who* were afflicting themselves.)[d] And they said to Yeshua, "Why are the talmidim of (50r)Yochanan and of the Perushim afflicting
themselves, but your talmidim are not afflicting themselves?" 19 So
Yeshua said to them, "Those who are close to the marriage – how
[are they] able to fast like this while the bridegroom is with them? 20
However the time is drawing near that the [bridegroom will be torn
away] from you, and at that time they will fast – many days. 21 No
man places a new cloth on his old garment, *for* in another way, the
new cloth would break the old, and a larger tear would be made. 22
And there is no man placing new wine in old skins. For the old skins would break open and the wine be spilled. However, new wine should be placed[e] in new skins."

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[a] Usually translated as 'disciples' – the Hebrew 'talmid' is a student who learns from his teacher and follows his example. "Talmidim" is the masculine plural form.
[b] Lit. "letter makers" – a synonym of 'scribes'
[c] The Hebrew name for 'Pharisees'
[d] Heb. idiom, means "to fast"
[e] Lit. "it is to place new wine" or "one should place new wine"

23 And it happened another time, that he passed by sowed lands[a] on
the Shabbath. And his talmidim began to break off *some* of the
pieces.[b] 24 Then the Perushim said to him, "Your talmidim are doing
on the Shabbath that which is not proper to do." 25 But Yeshua said to
them, "Did you never read what Dawid[c] did, he and his soldiers,
when they became hungry? 26 That he entered into the Sanctuary
under Evyathar,[d] the chief of the priests, and ate the set-apart loaves,
which no man is worthy to eat, except the priests? He ate and gave to
his soldiers." 27 Then he said, "The Shabbath was made for the sake
of man, not the man on account of the Shabbath. 28 And because of
this the Son of Eloah is Adon of everything, whatever is in the world
– and of the Shabbath."

3:1 (50v) Again, another time Yeshua entered into the house of
assembly, and there was a man there with the hand dried out. 2 And
the Perushim espied him – *to see* whether he would cleanse[e] him on
the Shabbath, in order that they could slander him. 3 But Yeshua said
to the man with the withered hand, "Stand up, and stand in the
midst." 4 Then Yeshua said to them, "Should a man do good on the
Feast day, or evil? Save, or let a man perish?" And behold, they were
quiet. 5 So Yeshua became angry because of their works while they
were looking *on*. And he said to the man, "Stretch out your hand!"
and it was healed. 6 And immediately the Perushim went out and held
a council with those of Herod – against Yeshua – that they could put
him to death.

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[a] Lit. "places of seeds"
[b] Matthew clarifies that they plucked the 'ears of grain'
[c] The Hebrew name for 'David'
[d] The Hebrew name for 'Abiathar'
[e] Or "heal"

7 But Yeshua went to the sea with the talmidim, and many people
following with him from Gelilah 8 to Yerushalayim – and from
Yehudah, and from Edom, and from the other side of the Yarden
river, and from Surya[a] and from Sedom[b] – for they heard *people*
telling the wonders which he was doing, so they came unto him. 9
And he went up into a small boat when the people came after him.

10 The people who were sick – whom he was healing – wanted to
touch him, 11 and the satan-possessed ones who saw him bowed
down, crying out and saying, "You are the Son of Eloah." 12 But
Yeshua rebuked them that they should not reveal him.

13 Now Yeshua went up into a mountain, and chose out of them *those*
who were more upright in his eyes, 14 until so much that they were
twelve, in order that they should go preach in the world. 15 And he
gave them power to heal sick ones and satan-possessed ones. (51r) 16
And there he named[c] Shimon Keipha. 17 And Elazar[d] *the son* of
Zavdai, and Yochanan his brother, and there he called them, "[*to be*
finalized]," which is to say, "A son of the most high Eloah." 18 And
Andrai and Philip and Talmai[e] and Matithyahu, and Toma,[f] and

[a] Syria
[b] The Hebrew name for 'Sodom'
[c] Lit. "placed" – also used with the meaning "named" in the Tanach. See e.g. Dan. 1:7-8
[d] The Hebrew name for 'Lazarus,' the same person as 'Ya'aqov' (James)
[e] Short name of 'Bar-Talmai,' the Hebrew name for 'Bartholomew'
[f] The Aramaic name for 'Tomas'

Ya'aqov Chaphayi,[a] and Tadai,[b] and Shimon Qanai,[c] 19 and
Yehudah[d] Ish-Qerioth,[e] who betrayed him.

And afterwards he came unto the house, 20 and many people gathered
together there, so that they were not able to eat their bread. 21 And
when those who did not see him went outside, they said in their heart,
"He is honoured."

22 But the wise ones of the law who came from Yerushalayim said
that, "He is satan-possessed, and with the power of Ba'al-Zevuv[f] the
prince of the satans he heals the satan-possessed ones." 23 So Yeshua
called them and told them parables, "How is one satan able to drive
out another satan? 24 And if any kingdom is without the wisdom, is
that kingdom able to stand? 25 In a household which has division of
the heart among them, no one is able to endure.[g] 26 And if Ha-Satan
rises up against himself, he is divided, and he is not able to stand, but
there will come an end to him. 27 No man is able to enter into the
house of the strong and to steal the vessels if he does not first bind
him, and then he can rob the house. 28 Truly I am saying to you that
all the iniquities will be atoned,[h] 29 besides iniquity against Ruach
Ha-Qodesh. This is *he* who does not have hope. This iniquity will not

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[a] Hebrew word for '*the* Alphite,' meaning "*the son of* Chalphai"
[b] Or 'Thaddeus'
[c] The Hebrew word for 'Zealous'
[d] The Hebrew name for 'Judas'
[e] The Hebrew name for 'Iscariot,' meaning 'the Man from Qerioth'
[f] Lit. "Lord of Flies"
[g] Lit. "keep himself standing"
[h] Lit. "covered"

be atoned for ever. But it[a] is worthy of eternal Nephashith[b] death, 30
for they said, 'He is satan possessed.'"

31 And his mother came, (51v) and his relatives – and stood outside[c]
and wanted him. 32 Now many people were sitting around him. Then
they said to him, "Behold, your mother and your relatives are
standing outside,[d] and they are seeking you." 33 But he answered,
"Who is my mother? And who are my brothers?" 34 And he looked at
those who were around him and said, "These are my mother and
brothers, 35 and all those who do the will of YHWH, they are my
brothers and sisters."

4:1 And another time Yeshua began to teach by the sea shore, and a
multitude of people gathered together, and therefore he had to go up
into the little boat. So he sat in the sea, and the whole troop sat by the
shore of the sea. 2 And he preached to them, and he taught them with
many parables.

3 And he said to them, "One man went out to sow his seed, 4 and
while he was sowing, some of the seeds fell close to the road, and the
birds came and ate them. 5 And others fell in places of stones, where
there was not much soil in it. And immediately it came up, 6 but dried
up when the sun struck it, because it did not have a root. 7 And
another[e] fell between the thorn bushes, and the thorn bushes grew up
together, and strangled it. And it did not bear fruit – springing up and

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[a] Refers back to "This iniquity"
[b] An adjective from 'nephesh.' Nephesh literally means 'breath,' 'life,' or 'soul,' etc. – take note, not the Greek understanding of 'soul'.
[c] Lit. "in the street"
[d] Lit. "in the street"
[e] Hebrew often uses singular (collective use) to speak of a group of objects.

growing. 8 And another fell in the good ground, and bare *fruit*, the
one thirty, and the one sixty, and the one a hundred.” 9 Then Yeshua
said, “Whosoever has ears, let him obey.”[a]

10 And when he was at one side,[b] the talmidim asked him regarding
the proverb, 11 and he said to them: “To you it is given (52r) to
understand the confidential counsels of *the* heavenly kingdom, but
not to them – except by these likenesses, 12 ‘That they may see but
not perceive, and they may hear but not understand’ – [*to be
finalized*]”

13 Then he said to them, “Do you not understand this likeness? 14 He
who sows is he who preaches *the* word. 15 That which fell by the road
are those who hear the words of El, but Ha-Satan immediately comes
and removes it from their heart. [c][*And that which fell between the
stones is he who hears the word of YHWH and receives it with joy –
however, he does not have a root and dries up quickly, for through
indignant speech they are immediately confused.*] 18 And that which
fell in the ground of thornbushes, they are those who hear the
preaching, 19 but the shortcomings of the world, and the loss of the
worldly riches strangle them, and they are left without fruit. 20 But
that which fell on the good ground, is the genealogy of those who
hear, and put into action, and bear good fruit – until there comes forth

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[a] This Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly (obey).

[b] Meaning ‘apart’ (form the crowd)

[c] These 2 verses are missing in this ms. of Mark and are supplied from Matthew.

from one kernel, thirty, and from another, sixty and from another a
hundred. Whosoever has ears to hear, let him obey!"[a]

21 He also said to them, "There is no man who places a burning lamp
under the barrel, neither under the bed, but a man places it on the
Menorah.[b] 22 Nothing is hidden and concealed that will not become
known. 23 Whosoever has ears to hear, let him obey!"[c]

24 "And I say to you, take notice what you hear! For with that
measure *by* which you measure – with that you will receive, with that
amount.[d] 25 And he who has, let him give, but he who does [*not*][e]
have, that thing itself which he has, they will rob from him."

26 And moreover he said to them, "Thus[f] is the heavenly kingdom,
like a man who was sowing good seed (52v) in the ground. 27 Then he
slept day and night, and he rested while the seed grew up and bore
seed, but he does not know *how*. 28 And more above[g] this, the earth
first brings up[h] the plants, and afterwards the ears, and afterwards the
wheat fills the ear. 29 And when the fruit is complete, immediately
they put in the sickle, for it is the time of the harvest.

30 Now I say to you, to what could I liken the kingdom of YHWH, to
what pattern can I liken it? 31 It is like a grain of mustard: when it is

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[a] This Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly (obey).

[b] The Hebrew word for "lampstand"

[c] This Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly (obey).

[d] Lit. "greatness"

[e] Compare Matt. 13:12

[f] Or "so"

[g] Or 'even more than this'

[h] Or "grows"

sown in the earth *it* is smaller[a] than all the vegetables which are in the
earth. 32 But when it is sown, it grows up, and is made[b] bigger than
the rest of the plants, and makes so many seeds and branches, that the
birds of the heavens dwell in the shade of its branch."

33 He told them many likenesses like these, on account of this – that
they may understand, 34 and he did not speak to them without
likenesses. And because of this, he explained *it* to them at one side.[c]

35 And on that day when it became evening, he said to them, "Let us
pass on further." 36 So they let the troops[d] go, and he went up into a
small boat. And other boats went into the sea with him. 37 And then a
great and mighty wind arose, and waves, until the boat began to fill
up. 38 But Yeshua was asleep in the stern on a pillow. So they woke
him up and said, "Rabbi, won't you turn to us while[e] you see that we
are being destroyed?" 39 Then Yeshua arose and commanded the
wind and the sea that they should be quiet, and immediately there
was a great quiet. 40 Then he said to them, "Why did you fear, do you
still not have faith?[f] 41 And then they feared him with might,[g] saying
one (53r) to another, "Whom do we think that this is, that the wind and
the sea obey him?"

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[a] Or "less"

[b] Or "becomes"

[c] Meaning 'apart' (form the crowd)

[d] Or "crowds"

[e] Or "for"

[f] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful).

[g] Meaning 'they feared him exceedingly'

5:1 And they came across the sea,[a] toward [Ginneisareth].[b] 2 And
immediately, when he went out of the boat, one satan-possessed man
came out unto him in the way, 3 who lay[c] in the graves. And he was
so evil that they were not able to seize him with chains, 4 neither with
iron fetters, for he continually broke them. And they were not able to
calm him.[d] 5 But by day and by night he was standing in the graves
and in the mountains, shouting, and smiting himself with stones. 6
But when he saw Yeshua afar off, he came by running and worshiped
him, 7 saying with a high voice, "What do you, Yeshua, have to do
with me, *o* Son of the Most High El!? I adjure you by the living El
that you do not inflict me with pain." 8 And Yeshua said to him, "Go
out, unclean spirit." 9 And he asked him, "What is your name?" So he
answered, "My name is A Number, for they are many." 10 And he
beseeched him exceedingly that he would not drive him out of that
kingdom. 11 Now around from there, many swine were grazing. 12
The spirits tested him, saying, "[Place] us in the swine, so that we
may enter into them." 13 So Yeshua consented to them. Immediately
the satans went out and entered into the swine, and they threw
themselves into the sea – and they drowned, up to two thousand.

14 And those who were keeping them, fled and reported it (53v) in the
city. Then all of them went out to see what had happened. 15 And
when they had come to Yeshua, and had seen them who were
formerly satan-possessed ones – that they were in good – they were
all afraid. 16 And they recounted what they saw, and what the work

[a] Or "to the other side of the sea"
[b] Gennesaret
[c] Or "slept"
[d] Or "bring him to rest"

was regarding him who was satan possessed, and about the swine. 17
Then they entreated him that he would go away from them.[a] 18 And
when Yeshua entered into the boat, he who formerly was satan
possessed began to implore him that he could go with him. 19 But
Yeshua was not pleased,[b] but said to him, go away to your house, and
to those who are yours, and recount the steadfast love which YHWH
performed to you. 20 So he went, preaching with acceptance[c] the
steadfast love that YHWH performed to him. And all of them were
astonished.

21 And when Yeshua passed over to the other side of the sea in a boat,
many people assembled with him at the shore of the sea. 22 And there
came to him a great one from the house of the assembly, with the
name of Ya'ir.[d] And when he saw him he fell[e] to his knees at his feet,
23 entreating and saying, "My daughter is close to death – come and
lay your hands upon her, and she will be healed." 24 So Yeshua went
with him, and *with* many people who went after him. 25 And *there
was* a woman who had a dripping of blood, the[f] past twelve years, 26
and they took from her all that she had by medicines, without her
finding any profit at all. 27 And when she heard that Yeshua
Mashiach was coming among the people, she entered and touched the
rear parts of his garments, 28 for she was saying in her inside, "If I am
able to touch his garment, I (54r) myself will be healed." 29 And

[a] Lit. "that he would separate himself from in front of them."
[b] Or "did not want *it*"
[c] Or perhaps 'capacity'
[d] Hebrew name for 'Jairus'
[e] Lit. "knelt"
[f] Or "these"

immediately the flowing of blood was stopped, and she perceived that she was healed.

30 And Yeshua, who knew in himself the truth which went out of
him, turned to the side of the people and said, "Who touched my
garment?" 31 Then the talmidim said to him, "You see that your
people press you, and you say, 'Who touched me?'" 32 And he looked
if he was able to see her who did this. 33 Then the woman trembled,
and feared, for she knew well the wonder which was done in her. So
she knelt before him, and told him all the truth. 34 And he explained,[a]
and said to her, "My daughter, your faith[b] saved you, go in shalom
and be healed."

35 And while he spoke, they came unto the ruler of the house of
assembly, and said to him, "Your daughter died. Why would you still
trouble yourself today?" 36 And the teacher Yeshua who heard this,
said, "Do not fear, only have good faith[c] in YHWH." So he believed.
37 And he did not take[d] any man with him, except Keipha and
Ya'aqov. 38 And they came into the house of the ruler of the house of
assembly, and they saw there much weeping and outcrying.[e]

39 As Yeshua entered into the house, he said, "Why are you perplexed
and weeping *over* the young girl? She is not dead, but she is
sleeping." 40 And all of them mocked at him. But Yeshua drove them
all out, beside the father and the mother and the talmidim who were
with him. And they entered into the place where the young girl was

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[a] Or perhaps 'paid attention'
[b] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful).
[c] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful).
[d] Lit. "cause/allow to walk"
[e] Or "Complaining"

lying, 41 and he took her by the hand and said unto her, "[Talyetha
qumi.]" Which wants to say, "Virgin, I say to you that you must stand
up." 42 And immediately the young girl turned (54v) alive and she
walked. (She was of the age[a] of 12 years.) And all of them were
frightened because of the greatness of the wonder. 43 And he
commanded them that they should not tell it *to anyone*. And
afterwards he commanded that they should give her *something* to eat.

6:1 And Yeshua departed from there and went into his own land,[b] and
his talmidim followed after him. 2 And on a certain Shabbath he
began to teach in the house of assembly, and many who listened were
amazed at his instruction. And they said, "From where does he have
the wisdom that is given to him? And from where does he have the
power that comes out of his hands? 3 Is he not the son of a smith, and
Miryam – and his relatives Ya'aqov and Yoseph and Yehudah and
Shimon? And all these are with us." And they were offended in him. 4
So Yeshua said to them, "No prophet is without honour, except in his
land, and among his acquaintances, and in his house." 5 And he did
not want to do any wonder there – except a few little sick ones that he
healed by laying hands upon them – 6 for he was amazed at the
smallness of their faith.[c]

And he went around the small towns, preaching and teaching. 7 Then
he called the 12 talmidim and sent them, two by two, and he gave
them power to heal all sick ones and satan-possessed ones. 8 And he
commanded them that they should not carry a sack or bread or a

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[a] Lit. "time"

[b] "his own land" is lit. "*the place of* his presence"

[c] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful).

stone[a] or a girdle.[b] 9 But *that they should take* one staff in the hand, and two shoes of fresh leather on the foot. And that they should not wear two [garments].

10 (55r) And he said to them, "In whatever place you come, stay there
until you depart. 11 And when they do not want to receive you, nor
listen – go out from there and remove your feet's dust as a testimony
against them." 12 So they went and preached that they should perform
repentance. 13 And they healed the satan-possessed ones, and
cleansed the sick ones by anointing *them* with blessed oil.

14 And when Herod heard the publicizing[c] of the report of Yeshua, he
said that, "He is Yochanan Dipper, and he turned alive from death –
and because of this he does wonders." 15 And the others said that he
is Eliyahu,[d] and others said that he is a prophet, of one of the
prophets. 16 So when Herod heard this he said, "This is Yochanan
whose head I cut off, and he returned from death to life."

17 For this Herod had seized Yochanan, and placed him in the prison
house because of Herodias, the wife of Philip his brother – she which
he took. 18 And Yochanan said to Herod, "It is not fit for you to take
the wife of your brother." 19 Thus Herodias took him in loathing[e] and
lay in wait of him, that she would be able to put him to death. But she
was not able, 20 because Herod detained Yochanan, and regarded him
to be set-apart and righteous – so he protected him, and did many
things because of him, and listened to him with pleasure.

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[a] Or "weight" – see e.g. Lev.19:36, Pro 11:1 where 'stone' means 'weight'
[b] Or acc. to some sources: 'a traveling outfit'
[c] Or "announcement"
[d] The Hebrew name for 'Elijah'
[e] Or "disapprovement"

21 But when the intermediate[a] days drew near for Herod, he made his
birthday feast, and he invited all the officers[b] and great rulers of
Gelilah. 22 Then the daughter of Herod came dancing before all the
guests, and it was very pleasing (55v) to Herod and to all those who
were eating. So Herod the king said unto the young girl, "Ask what
you desire, and I will give it to you." 23 And he made an oath that he
would give to her everything whatever she would ask, up to half his
kingdom. 24 And when she went out from there, she said to her
mother, "What should I ask?" So she said to her, "You must ask the
head of Yochanan Dipper." 25 Then she immediately came unto the
king and asked him in nuisance,[c] saying, "I desire that you give me
the head of Yochanan Dipper in one of the flat vessels of wood."

26 Then the king was grieved because of the oath that he made. But
because of the guests he did not want to grieve her,[d] 27 so he sent the
head cutter and commanded him that he should bring him his head in
one of the flat vessels of wood, 28 and he gave it to the young girl.
Then the young girl gave it to her mother. 29 And when his talmidim
came to know this, they came and took his body.

30 Then the talmidim came to Yeshua and recounted to him
everything that they did and learned.[e] 31 So Yeshua said, "Come, let

[a] Or "average"

[b] Or "the chiefs of thousands"

[c] Or "causing inconvenience"

[d] Or "make it inconvenient for her"

[e] This word can also mean "taught," but compare with Mat. 14:12-13. It seems that these might have been Yochanan's talmidim who came and told Yeshua about his execution, and how they had buried his body. Otherwise we must conclude that Yeshua's talmidim and Yochanan's talmidim came to Yeshua at the same time, as

us go into the wilderness and rest a little." (For there were many
people coming and returning, and he did not have time to eat.) **32** So
they went up into the small boat and cast[a] themselves into a desolate
place. **33** But many people who saw them, recognized him and
followed after him [toward *that* land] by foot. And they came unto
him from all the cities.

34 And when Yeshua *came* to the land and saw the people, he had
compassion on them, because they were like sheep with no shepherd
– so he began to teach them many and good things. **35** But when most
of the day had passed by, his talmidim drew near to him, (56r) and said
to him, "This is a very desolate place, and much time has passed. **36**
Let the people go into the small hills around from here,[b] and buy food
to eat." **37** But Yeshua answered and said to them, "You, you must
give them to eat – go thus to buy two hundred loaves of bread and
give to them to eat!" [c] **38** Then Yeshua said to them, "How many
loaves do you have? *Go* look at it."[d] And when they had looked at it,
they said, "We have five breads, and two fishes." **39** So Yeshua
commanded them that they should make the people and the troops sit
upon the grass. ( )[e] **40** And they sat – fifties *by* fifties and hundreds *by*
hundreds. **41** Then Yeshua took the five breads and the two fishes,
and did a prayer of thanksgiving and praise, and he broke them and

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Matthew makes it clear that when Yeshua heard what had happened to Yochanan, he went to the wilderness.

[a] Or "placed"

[b] Or "around this place"

[c] Refer to Jn. 6:7 where one of the talmidim replied that "Two hundred coins *of* bread will not be enough…"

[d] Or "*go* find out"

[e] Ms. inserts gloss "called Phei"

gave them to his talmidim, who set them before them. And so he
divided the two fishes. 42 And all of them ate and were satisfied. 43
And they [divided] twelve baskets from *what* was left over – from
that which they[a] left over, even from the breads and the fishes. 44 And
those who ate [were] five thousand men.

45 And immediately he commanded his talmidim that they should
enter into *the* small boat, and that they should go over the waters
[toward Beith-Tsaidah],[b] while he would be sending the people away.
46 And as the talmidim went up *into the boat*, he prayed alone in the
mountain.

47 And when it became evening, the small boat was in the sea, and
Yeshua entered [c] alone. 48 And Yeshua saw them troubling
themselves with rowing, for the wind was against them. Then he
came unto them around the middle of the night, walking upon the sea.
49 They regarded him to be some evil spirit, so all of them cried out 50
and were (56v) perplexed. But Yeshua immediately called and said,
"Stand in confidence, for I am he! Do not fear." 51 And then he went
up into the boat – with them, and the wind stood still. And they stood
greatly amazed, 52 for they did not yet recognize the wonder of the
five breads, for their heart was dark. 53 And when they had passed on
further, they came into the land [Ginneisareth].[d]

54 When he went out of the boat, they immediately recognized
Yeshua, 55 and they hastened *through* all the land[e] to bring the sick

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[a] Referring to the people
[b] Hebrew name for 'Bethsaida'
[c] Yeshua "entered" into the sea
[d] Gennesaret
[e] Or "all the *people of* the land hastened"

ones on beds – when they heard that he was there. 56 In whatever city
or town he entered *into*, they passed by the ways and entreated his
face that they might only touch the border of his garment, for all
those who touched were healed.

7:1 And then there came to Yeshua, some of the Perushim and the
wise ones of the old law – who came [from] Yerushalayim. 2 And
when they saw some of his talmidim eating without ritually[a] washing
hands, they despised them. 3 (For the Yehudim do not eat unless they
always wash the hands ritually, according to the decree of the ancient
ones. 4 Also *there are* many other statutes that they commanded them
to keep. That is, to ritually wash their lids[b] and silver drinking
vessels.) 5 And because of this, they asked Yeshua, saying, "Why are
your talmidim not keeping the decrees of the ancient fathers, but eat
bread with ritually unwashed hands all the day!?"[c]

6 (57r) So Yeshua answered, saying to them, "Well did Yeshayah
prophesy of you deceivers, saying, 'This people honor me by word,[d]
but their heart is far from me. 7 In vain do they honor me, teaching
the instruction and commandments of men.'" 8 (So they forsake the
commandments of El, while holding onto whatever was delivered of
men, and came to them *concerning* cups and their silver drinking
vessels, and likewise many *other* things.)

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[a] The Hebrew word used here is נטל (natal) which literally means to 'lift up,' and does not refer to washing hands for hygienic reasons. This word 'natal' is used to describe the ritual hand washing of the Pharisees, by 'lifting up' a special container with the one hand, and pouring it over the other…

[b] Lit. "coverings"

[c] A Hebrew idiom meaning "all the time" or "continually"

[d] Or "speaking"

9 And like these *words* he said to them, "You are breaking the
commandments of YHWH in order to keep your own institutions – 10
for Mosheh said, 'Honor your father and your mother,' and 'Whoso
curses his father or his mother must certainly die.' 11 But you say that
anything of them[a] which a man vows[b] – because he made a vow,[c] his
father and mother should profit[d] him – 12 and afterwards you do not
allow *him* to repay the father and mother.[e] 13 Thus you are breaking
the commandments of YHWH on account of your institutions which
you obtained, and many other evils you do."

14 Then he called the people and said to them, "Listen to me and pay
attention to me! 15 Anything that enters into the man from outside is
not able to defile him, but that which comes out of the heart of man
defiles him. 16 Whosoever has ears to hear, let him obey!"[f]

17 And when Yeshua entered into the house, the talmidim asked him,
"What does that likeness want to say?"[g] 18 So he said to them, "Thus,
are you so very simpleminded that you do not understand? Do you
not understand that nothing which enters into the body of the man is
able to defile it? 19 For it does not enter the body, but only into the
belly, and it sends *it* out (57v) by a natural cleaner." 20 And he said to

[a] "anything" of the father and mother….
[b] "vows" in this context means to vow to give it to the Temple.
[c] Or "because of the vow"
[d] Or "benefit"
[e] The Pharisees allowed people to make vows concerning their parent's possessions. And so, instead of honoring and obeying their parents, they were taking away their possessions according to their own made-up vows, (with the excuse that they were giving it to the Temple).
[f] This Hebrew word שמע (Shama) has a dual meaning; it means to hear AND act accordingly (obey).
[g] Or "What does that likeness mean?"

them, "The evil things which come forth[a] are from the heart, from
inside: 21 evil thoughts and adulteries, and murders, 22 thefts,
stinginess, covetousness, pride, foolishness. 23 All these evil things
come forth[b] from the heart, and these defile the man."

24 Then Yeshua arose and went away to the regions beyond Tsor[c] and
Tsidon.[d] And he entered into an house, but he did not want that *any*
man should know it. However, he was not able to stay concealed, 25
for a certain woman who had a satan-possessed daughter, came unto
him and knelt down at his feet. 26 Now she was [a gentile] of *a* family
of Syria. And she entreated him that he would drive out the satan
from her daughter. 27 But Yeshua said, "A man is first responsible to
support his sons,[e] for it is no good thing to take the bread from the
sons, in order to give it to the dogs." 28 So she answered, "Truth
Adon, however the puppies eat the pieces of bread that fall under the
table of the masters." 29 Then Yeshua said unto her, "Because of this
word your daughter will be healed – behold, the satan has gone out of
her."

31 And then he departed from the regions of Tsor, passing by Tsidon,
and came by the sea of Gelilah, to meet[f] [Decapolis]. 32 Then they
brought to him a man, deaf and dumb, entreating him in prayer that
he would lay his hand on him. 33 So Yeshua took him to one side,
outside the dwelling place, and placed his fingers in the ear, and

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[a] Or "move"
[b] Or "move"
[c] The Hebrew name for 'Tyre'
[d] The Hebrew name for 'Sidon'
[e] In Hebrew 'sons' include daughters
[f] Or "toward"

spitting, he touched his tongue. 34 And looking to the heavens he
sighed and said, “Aphtach,” meaning, “Open!” 35 And immediately
his ears were opened, (58r) and the confusion[a] of his tongue was
loosened, and he spoke with ease. 36 Then Yeshua commanded him
that he should not tell it to any man. But when he had commanded, he
still made *it* known.[b] 37 And they were amazed, saying, “Whatever
Yeshua does, he does well – for he makes the dumb ones speak and
the deaf ones hear.”

8:1 And in those other times a great troop of people were gathered
with Yeshua, and they did not have *anything* to eat. So he called his
talmidim and said to them, 2 “I have compassions on the people, for
they have been following after me these three days; but they do not
have anything to eat, 3 and if I send them to their homes they will
faint in the way.” (For some of them came from far.)

4 So the talmidim answered, “From what food will these people be
able to be satisfied in the wilderness?” 5 But Yeshua asked them,
“How many loaves of bread do you have?” And they answered,
“Seven.” 6 Then he commanded the people that they should sit on the
ground. And he took the seven breads, did a prayer of thanksgiving,
and broke them and gave them to the talmidim and said to them, “Set
them before the people.” 7 They also had a few fishes – [he] blessed
them and commanded that they should set them before them.

8 Then they – and all the people – ate and were satisfied. Afterwards
they took up of what remained, seven full baskets. 9 And those who
ate were around four thousand men, and he let them go. 10 And

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[a] Or “disorder”

[b] Or “he made *it* known *even* more”

immediately he went up into the boat with his talmidim, and came
toward (58v) Kephar Nachum and Dalmanutha.

11 Then the Perushim went out and argued with them, and tempted
him and asked him a sign from the heavens. 12 But Yeshua said to
them, "Truth I say to you that you will not see the sign which will
appear." 13 So he left them and wet up into the boat, and passed over
that sea. 14 But the talmidim forgot to take bread, and had nothing
except one bread. 15 Then he warned them, saying, "See, beware of
the leaven of the Perushim and Herod!" 16 And as they were
considering it, they said to each other, "He is saying *this* because we
do not have bread." 17 But Yeshua, when he perceived their thoughts,
said to them, "Do you still not recognize, and not understand? Is your
heart still blind? 18 Do you have eyes, but you do not see, *and* have
ears, but you do not hear? Do you not have a memory? 19 When I
divided five breads to the five thousand men – and how many baskets
remained of what was left over?" And they said, "Twelve." 20 "And
of the seven breads and four thousand men – and how many baskets
remained?" And they said, "Seven." 21 So he said to them, "If so, do
you not understand?"

22 Then they came to Beith-Tsaidah,[a] and they brought to him a blind
man, and entreated him that he should touch him. 23 So Yeshua took
him by the hand, and led him to one side, away from the road, and
spat him in his face. Then he laid his hands on him and asked him if
he saw *anything*. 24 So he looked at him[b] and said, "I see the people
walking upright like trees!" 25 Then he yet *again* laid his hands on his

[a] Hebrew name for 'Bethsaida'
[b] Or "it"

eyes, and he began to see with brightness. 26 And Yeshua (59r) sent
him to his house, saying to him, "Do not tell *it* to any man of your
neighbours."

27 And still, Yeshua asked the talmidim, "What are the people saying
about me? Who am I?" 28 So they answered, "They say that you are
Yochanan Dipper, and others say, Eliyahu, and others say, a
prophet." 29 Then he said to them, "And you, what do you say about
me? Who am I?" Then Keipha answered, "You are Mashiach." 30
Therefore he commanded that they should not publicize it, 31 saying
and showing and teaching that it was obligated[a] for him to bear pain,[b]
and to be driven[c] to death by the chiefs of the priests and the wise
ones of the law, but *that* he would stand up alive after three days. 32
And he spoke *this* to them in openness. Then Keipha began to rebuke
him, 33 but Yeshua turned about before the talmidim and rebuked
Keipha, saying, "Depart from me, *you* who are against me, for you do
not have the understanding of Elohim,[d] but of the flesh."[e]

34 And he called the people and his talmidim, and said to them, "He
who wants to follow after me must deny himself, and take[f] warp and
woof with him, and follow after me. 35 And whosoever wants to save
his life,[g] he will lose it. But he who loses it because of me, and

[a] Or "necessary"
[b] Or "trouble" or "shame"
[c] Or "oppressed"
[d] Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'
[e] Lit. "you do not have Elohi (Godly) understanding, but fleshly"
[f] Or "bring"
[g] Heb. "Neshamah," synonym of 'Nephesh'

because of the good news, he will save it. 36 And what will it profit a
man, even if he will have all the world for himself,[a] but he loses his
nephesh?[b]

38 And he who will treat [me] as stranger and defame me and [my]
word in this sinful, fornicating nation – the Son of the virgin will treat
him as stranger before YHWH the Father, when he comes in his light
with the messengers."

9:1 Then he said to them, "Also, some of you who are with me will
not die, until[c] they see the [glory] of the kingdom of El." 2 (59v) After[d]
six days, he took Keipha and Ya'aqov and led them into one very
high mountain. And they were all alone. And it happened – when the
appearance of his face was changed, 3 and his garments were shining
and white like snow – they were so *white* that no man on the earth
would be able to make them. 4 And there appeared Mosheh and
Eliyahu, and they spoke with Yeshua.

5 Then Keipha answered[e] Yeshua, saying to him, "It is good that we
make three tents here, one for you and one for Mosheh and one for
Eliyahu." 6 (But he did not know what he was saying,[f] for they were
very afraid.) 7 And there came a cloud, making shade over them, and
a voice came from the cloud, which [said], "This is my precious

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[a] Or "if he owns all the world"
[b] Lit. "breath" which means 'life,' or 'soul,' etc. – take note, not the Greek understanding of soul.
[c] Heb. way of saying "before"
[d] Lit. "taken beyond"
[e] Note that the Hebrew word for "answered" is often used for responding to a certain situation, not necessarily replying to someone talking specifically to the person.
[f] Or "what he should say"

Son." And they heard it. 8 Then immediately they looked around
themselves, but saw nothing except Yeshua.

9 And when they came down from the mountain, Yeshua commanded
that they should not tell it to any man – this vision – until he returned
alive from death. 10 So they kept it concealed among themselves. 11
And they asked him, "What does it want to say,[a] that the Perushim
say – and the scribes after them – that it is necessary that Eliyahu
should come first?" 12 So he answered and said, "When Eliyahu
comes first, he will restore all the world. *But* like it is written, that
the Son of Eloah will bear oppression to a disgraceful[b] death – 13
surely I say to you that Eliyahu did come to them, but they did *unto
him* their pleasure, like the scripture says of him."

14 (60r) And as he was coming unto the talmidim, he found many
people among them, and many wise ones and scribes arguing with
them. 15 But when the people saw Yeshua coming, they were amazed,
and went out to him to the way and [greeted] him. 16 And he asked
them, "About what are you disputing[c] among yourselves?" 17 Then a
certain man of them answered and said, "Rabbi, I led my son to you
who has a satan inside him. 18 And in every place that he takes him,
he causes him to fall and forces him to bring out spittle from his
mouth, and he strikes the teeth. And I entreated your talmidim that
they should heal him, but they were not able to do *it*."

19 Then Yeshua said, "What refusing family! How much time will I
be with you? I cannot bear you. Lead the man *to me*." 20 So they

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[a] Or "what does it mean"
[b] Or "indecent"
[c] Or "disagreeing"

brought him before him. And when he saw him, immediately he[a]
inflicted him with pain, and threw him down before him, and he was
confused,[b] and drooling[c]. 21 Then Yeshua asked the father, "How
much time has passed by, that he had this *satan*?" Then he said,
"From his youth until now, 22 and continually he casts him into the
fire and into the water in order to kill him. And if you are able to do
it, help me by your faithful love."

23 And Yeshua said to him, "If you are able to believe me, you will
obtain of **all things**."[d] 24 So immediately the father of the son cried
out weeping, "I believe! Indeed, may it be pleasing to you that you[e]
help my faith!"[f] 25 And when he saw that the people gathered
together, he commanded the satan that he should go out, saying,
"Strong[g] and dumb satan, I am commanding you that you go out from
him, and afterwards you shall not return into him." 26 Then he went
out, crying out and inflicting him with pain, and the young man was
left like a dead one, until many were saying that, "He is dead." 27 But
Yeshua took him by the hand and he returned alive. 28 And when
they (60v) had entered into the house, his talmidim asked him in
confidence, "Why where **we** not able to heal him?" 29 So he said,
"This measure[h] of satan is not able to be healed except by prayer and
fasting."

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[a] The 'satan'
[b] Or "disturbed"
[c] Lit. "spitting"
[d] Or "you can/will obtain anything"
[e] Or "may it please you to help my faith"
[f] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful).
[g] Or "severe"
[h] Meaning 'type'

30 Then [they] departed from there, and passed by Gelilah, but he did
not want that *any* man should know it. 31 And he was teaching his
talmidim and said to them, "The Son of Eloah will be betrayed and
delivered into the hand of the wicked ones, and they will put him to
death, but he will return alive on the third day." 32 But they did not
understand this word, and they began to ask him.

33 Then they came into Kephar Nachum, and when they were in the
house, Yeshua asked them, "What did **you** dispute on the way?" 34
But they were quiet, for they were disputing *about* which of them
would be greatest. 35 So Yeshua called the twelve talmidim and said
to them, "Those who [want] to be great among us will be a servant of
all."[a] 36 Then he took a certain child and placed him in their midst,
and embraced him, and said, 37 "He who will receive [one] of these
children in my name [receives] me. And he who receives me does not
receive me, but receives him who sent me."

38 Then Yochanan answered him and said, "We saw a man who was
healing the satan-possessed ones in your name; but he is not of our
company and because of this we refused[b] him." 39 But Yeshua said to
them, "Do not refuse him, for every man who does wonders in my
name is not speaking evil. 40 And he who is not against us is with us.
41 Every man who will give to you one cup in my name because of
this – that you are (61r) anointed ones – in truth I say to you that he
will not lose the reward.

[a] Lit. "of all of them"
[b] Or perhaps "restrained"

42 But he who offends[a] one of these little ones who believe in me, it
would be more appropriate for him that they cast him into the sea
with a pair of millstones on his neck. 43 And if your hand offends, cut
it off! For it is more appropriate for you to enter into the garden of
Eden with one hand, than *into* the fire of Gei-Hinnom[b] with two, 44
into a place where the [viruses] do not die, and the fire does not rest.
45 And if your foot offends, cut it off! For it is more appropriate for
you to enter into the garden of Eden with one, than entering with two
into Gei-Hinnom, 46 into the place where the [viruses] do not die, and
the fire does not rest and is not cut off.[c] 47 And if your eye offends,
uproot it! For it is more appropriate for you to enter into the garden of
Eden with one eye, than into Gei-Hinnom *with* two, 48 a place where
the [viruses] do not die, and the fire is not quenched.

49 [*to be finalised*] 50 The salt is good, but if the salt is cut off[d] – with
what will it[e] be boiled? There must be salt with you, and there must
be shalom[a] with you."

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[a] The Heb. concept of 'offend' is to cause someone to stumble. See "stumbling-blocks" in Mat. 18:7.

[b] Lit. "The valley of Hinnom." This Hebrew word is transliterated into Greek as 'Gehenna,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem, ordained for future punishment. See Matt. 25:41-46 "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light." To learn more about the Biblical definition of "Gei-Hinnom," see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

[c] Meaning 'does not come to an end'

[d] Meaning 'comes to an end'

[e] Does not refer to "the salt" as the salt is cut off. Rather, it refers to food that needs to be cooked with salt. May even refer to certain offerings, see e.g. Lev. 2:13, Eze. 43:24.

10:1 And Yeshua departed from there, and came unto the land of
Yehudah [behind][b] the Yarden river, and many people gathered there.
And he was preaching to them as his custom *was*. 2 Then the
Perushim asked him – tempting him, "Is a man able to divorce his
wife?" 3 (61v) So Yeshua answered and said to them, "What did
Mosheh command you?" 4 And they said, "Mosheh permitted that a
man may write her a letter of divorce, and that he may send her
away."[c] 5 But Yeshua answered them saying, "He admitted *this* to
you on account of the corruption of your heart. 6 However, YHWH
created at the beginning of the world, a man and a woman – 7 and 'A
man will leave his father and his mother and take a wife, 8 and the
two of them will become one flesh.' 9 Now, that which El joins
together, let no man separate."

10 And they again asked him *about this* in the house, 11 and he
answered them, "Whosoever, and whosoever[d] sends away[e] his wife
and takes another, commits adultery. 12 And if the wife divorces her
husband, she commits adultery."

13 And the people sent, to present children to him – on account of this
– that he may touch them; but the talmidim restrained those who sent
them. 14 So when Yeshua saw it, he was filled with wrath and said to
them, "Leave the children to come unto me! And do not restrain
them, for of these is *the* heavenly kingdom. 15 Truth I say to you, no

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[a] In Hebrew, synonymous phrases are often repeated. Here "shalom" is probably analogous of salt, thus explaining the parable. See vs. 34, 35 where the discussion started.

[b] Probably meaning 'west of the Jordan river'

[c] Lit. "let her go *away*"

[d] Repetition in Heb. always indicates emphasis.

[e] Or "divorces"

man will enter into the heavenly kingdom if he does not become
humble and complete, and be[a] like a child." 16 And Yeshua was
embracing them and laying the hands on them, and blessing them.

17 And when he went out to the path, a certain man came and bowed
down before him, entreating and saying, "Good teacher, what should
we do in order that we may attain to[b] *the* heavenly kingdom?" 18 So
Yeshua said to him, "Why are you saying to me 'good,' while no
man is good except El? 19 You (62r) know the commandments of
YHWH: 'Do not commit adultery,' 'do not murder,' 'do not commit
theft,' 'do not do a false witness,' 'do not oppress any man,'[c] 'honor
your father and your mother.'" 20 Then he answered and said to him,
"All of this I established from my youth until now." 21 And Yeshua
looked at him, and he was pleasing to him, so he said to him, "You
lack one thing: sell what you have and give it to the poor ones – then
you will have a great treasure in the heavens – and come after me." 22
But when he heard this, he was grieved and went *away*, for he was a
man who had many[d] possessions.

23 So Yeshua turned unto his talmidim and said, "What a restrained
thing is *this* – that a man who has much money will [enter] into the
kingdom of heavens." 24 And the talmidim were terrified by his
words. Then Yeshua again, immediately said to them, "Sons, *it* is
very difficult for a man who trusts greatly in his riches, to be able to
enter into the kingdom of El. 25 *It* is easier *for* a camel to go through

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[a] Or "becomes"
[b] Or "obtain"
[c] See e.g. Lev. 25:17
[d] Or "great"

the hole of a needle, than *for* a rich man to *go*[a] into the kingdom of
heavens." 26 And they were astonished, speaking among themselves,
saying, "If so, who is able to be saved?" 27 But Yeshua admonished,
saying to them, "For you it is a restrained matter, but not to YHWH,
for to El all things are possible."

28 Then Keipha began to say to him, "Behold, **we** left all the things[b]
and are walking after you." 29 So Yeshua answered and said, "Truth I
say to you that a man who leaves his house and his brothers and his
sisters, or father or mother, or children or inheritance[c] by (62v) respect[d]
of me, or because of the good news – 30 he will receive a hundredfold
reward. And moreover, in this time, houses and brothers and sisters
and sons,[e] with distress, and in the world to come, everlasting life. 31
But many first ones will be last, and the last ones will be first."

32 And when they were in the way, going up to Yerushalayim,
Yeshua went before, while they were following after him, astonished
and afraid. Then again, another time he spoke with them, and began
to tell *them* everything that would happen to him, 33 saying, "Behold,
we are going up to Yerushalayim, and the Son of El will be delivered
into the hand of the great priests and the scribes and the elders, and
they will sentence[f] him to death. And they will deliver him to the

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[a] Verb understood from the first half of the sentence.
[b] Or "everything"
[c] Or "possessions"
[d] Or "on account of me"
[e] Margin adds "and fields" in similar script as original.
[f] Lit. "fine"

Nephilim,[a] 34 and they will mock about him, and spit on him, and
beat him and kill him, but he will stand up alive on the third day."

35 Then there approached him – Ya'aqov and Yochanan, the sons of
Zavdai, saying, "Rabbi, we want you to do something for us which
we will ask." 36 And Yeshua said to them, "What do you want *that* I
should do for you?" 37 So they said, "Give to us – that one of us may
sit on your right side, and the other on your left, in your light."[b] 38
But Yeshua said to them, "You do not know what you are asking.
Are **you** able to bear the death which I will bear, and the dip *with*
which I will be dipped? 39 You also will be dipped *with it*, 40 but to sit
on my right and on my left, is not for me to give to you; but *is* for
those whom he[c] prepared."

41 And when the ten talmidim heard it, they were full of (63r) wrath
against Ya'aqov and Yochanan. 42 But Yeshua called them and said
to them, "You know that the princes and the great leaders rule over
the small ones, and their officials have great power over the small
ones. 43 It shall not be so among you; he who wants to be great will
be your servant, 44 and he who seeks to be first will be your attendant.
45 Also, the Son of Eloah – does he come to you to be served? *No*, but
to give his life as a ransom for many."

46 And they came to [Yericho][d] and entered into [Yericho] with his
talmidim and many people. And the son of Timai – Bar-Timai – who

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[a] Or "gentiles"
[b] Or "glory"
[c] "he" means 'the Father'
[d] Based on Matt. 20:29

was [dried out],[a] was sitting close to him, 47 and he began to cry out,
and he said, "Son of Dawid, have compassion on me!" 49 Then
Yeshua stood and called him. And they called him and said to him,
"Behold, Yeshua asks for you." 50 Then he threw his garments *aside*,
and immediately came to him. 52 And Yeshua said to him, "Go, for
your faith[b] saved you." And immediately he saw, and followed after
him in the way.

11:1 And as he drew near to Yerushalayim, at the mount of olives, he
sent two talmidim 2 and said to them, "Go to that town which is
before you, and immediately when you go into *its* midst,[c] you will
find a foal[d] bound, upon which no *man* has ridden. Loosen it and
bring it to me. 3 And if any man says to you, 'Why are you doing
this?' – say that, 'Ha-Adon needs it,' and immediately (63v) they will
let it go."[e]

4 So they went and found the foal bound before the door, and they
loosened it. 5 And those who were there said to them, "Why are you
loosening the foal? What are you doing!?" 6 Then they said what
Yeshua commanded them. Then they allowed it – 7 to lead the foal to
Yeshua.

And the talmidim laid their garments upon it, and he rode. 8 Then
many people stripped off their garments in the way, and other people
were cutting off branches from the trees and softened the road. 9 And

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[a] Possibly a figure of speech for a dysfunctional body part, see e.g. Chapter 3:1 and Mat. 12:9.

[b] Lit. "faithfulness" – Hebrew faith is both believing and doing (being faithful).

[c] Or "inside"

[d] Or "young ass"

[e] Or "will allow it"

those who were walking before him, and those who were following
after him cried out, and said, "Hoshi'einu[a] blessed saviour! Blessed is
he who comes in the name of YHWH, **10** and blessed be the king *who*
is a saviour from the heavens!"

11 When they entered into Yerushalayim into the Sanctuary, he
looked at everything which was inside. And in the evening he
departed – into Beith-Anya[b] with the twelve talmidim. **12** And on the
next day he went out of Beith-Anya, and he was very hungry. **13** And
when he saw a fig tree from afar, he saw leaves. He went to see if he
could find figs. But when he came unto it he did not find *anything*
except leaves, for it was not *the* time for figs. **14** Then Yeshua
answered, saying to it, "From now and further on, I want that no one
eat fruit from you." And the talmidim heard **this**, **15** and they came to
Yerushalayim.

And when he entered into the Sanctuary he began to drive out those
who sold and bought in the Sanctuary – also the acquisitions[c] of the
exchangers and the tables of those who were selling doves, he
banished and turned upside down. **16** (64r) And he did not allow to
carry any burden into the Sanctuary. **17** And he taught them and said,
"Is it not written that 'My house is *a house of* prayer for all the
peoples,' and you [made it] a cave of thieves?" **18** And because the
chiefs of the priests heard this – and *the* wise scribes – they sought
how they were able to kill him. But they feared him, for all the people
were astonished at his instructions.

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[a] Lit. "Save us!"
[b] Hebrew name for 'Bethany'
[c] Margin reads "shops"

19 And when it became evening he departed from the city. 20 In the
morning, when they passed by the fig tree, they saw that it was dried
up unto the roots. 21 And then Keipha recalled and said unto him,
“Rabbi, behold the fig tree which you cursed, that it dried up!” 22 But
Yeshua answered and said unto him, “You must have good faith[a] in
YHWH, 23 for I say to you in truth, everyone who, and whosoever
will say to a mountain, ‘Get up, and go into the sea’ – and will not
doubt in his heart – immediately it will be done. 24 And for your sake
I say to you, that in all your prayers you must have strong faith[b] in El,
and you will obtain everything – whatever you ask. 25 And when you
stand[c] in prayer, you must forgive – if you have any resentment
against any man – in order that your heavenly Father may forgive
your iniquities for you. 27 And immediately they entered into
Yerushalayim.

And when he went into the Sanctuary, there approached him – the
chiefs of the priests and the wise scribes and the elders, 28 and they
said to him, “By what power are you doing these wonders?” And,
“Who gave you this power, that you do this?” 29 (64v) So Yeshua
answered and said to them, “I myself will ask you one thing – answer
me, and afterwards I will tell you by what power I am doing these
things. 30 The dipping of Yochanan, *was it* from the heavens or from
men? Answer me!” 31 And they devised among[d] themselves, “If we
say, ‘It is from the heavens,’ he will say to us, ‘If so, why did you not
believe *him*?’ 32 and if we say ‘From men,’ *we* fear the people, for all

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[a] Lit. “faithfulness” – Hebrew faith is both believing and doing (being faithful).
[b] Lit. “faithfulness” – Hebrew faith is both believing and doing (being faithful).
[c] Or “abide”
[d] Or “they thought in themselves”

of them establish[a] in truth that Yochanan was a prophet." 33 And
Yeshua answered and said to them, "I also will not tell you by what
power I am doing these things."

12:1 And he began to tell them comparisons and said, "A certain man
planted a vineyard and properly closed it in with thorns, and dug it
and built a tower in it, and hired it to labourers of *the* ground – then
he went on a long journey. 2 And when he returned in his time,[b] he
sent his servants to the labourers to receive the fruit of the vineyard. 3
But they seized them and beat them, and sent them away with empty
hands. 4 Again he sent other servants, and they wounded them in the
head, and despised them. 5 Again he sent another, but him they killed.
6 Then again he sent his exceeding precious son, and said, 'Perhaps
they will lift up honour[c] to my son.' 7 But the labourers spoke
together, 'This is the heir – come, and let us kill him, that the
inheritance may be ours.' 8 So they took him and killed him, and cast
him outside the vineyard. 9 Therefore, what will the man of the
vineyard do when he comes? (65r) He will exterminate the labourers,
and rent out the vineyard to others. 10 And did you never read this
scripture? 'The stone which the builders rejected' – it will be rejected
by the builders! – 'it was set as the cornerstone, 11 and this was done
by our Elohim, it is so wonderful[d] in our eyes.'"

12 Then they wanted to lay hold of him, but they feared the people,
for they recognised that he told this figure because of them – so they

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[a] Or "confirm"
[b] Or perhaps 'when it returned into its time' meaning 'when it became time (*for the harvest*)'
[c] Or "show respect"
[d] Lit. "it is full of such wonder in our eyes"

went *away* and left him. 13 Then afterwards they sent to him, some of
the Perushim and some of the men of Herod, to catch him on account
of[a] some word. 14 And when they came, they said to him, "Rabbi, we
know and recognise that you are truthful[b] and do not set *the* heart
upon any man; for you do not judge according to the appearance of
man, but teach[c] the way of YHWH in truthfulness. Therefore tell us,
are we indebted to give *tribute* to Caesar or not?"

15 But Yeshua recognised their falsehood, and said, "Why do you
tempt me? Bring an ordinary coin to me, that I may see it." 16 And
they brought it to him. So Yeshua said, "Of whom is this image, and
the writing on the top?" And they said, "Of Caesar." 17 Then Yeshua
said to them, "Return to Caesar what belongs to Caesar, and to El
what is of El." And they stood amazed because of him.[d]

18 Then came unto him the Tsaduqim[e] who said *that* there would be
no resurrection. And they asked him, saying, 19 "Rabbi, Mosheh
wrote for us, saying that if the brother of any man dies, and leaves his
wife with no child, that his brother which is left should take the
woman (65v) to raise up seed[f] for his brother. 20 Therefore, there were
seven brothers: the first took a wife, but died with no children. 21 And
afterwards the second took her – also this *man* did not leave seed.

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[a] Or "because of"
[b] Or "faithful"
[c] Lit. "show"
[d] Or "it"
[e] "Tsaduqim" is the original Hebrew word for 'Sadducees,' and literally means 'Zadokites' or 'descendants of Tsadoq,' i.e. Zadok the priest. See e.g. Eze. 44:15.
In these Hebrew Gospels this word is normally spelled as 'Tsadiqim' meaning 'Righteous Ones.' The two alternative spellings are a play on words, it seems that the 'Sadducees' enjoyed being called 'Righteous Ones.'
[f] Or "offspring" or "descendants"

And the third did like this, **22** and to all seven she was a wife. **23** In the
resurrection, of which of all these will she be a wife?"

24 So Yeshua answered and said to them, "You err, and[a] you do not
understand the scriptures and the power of YHWH. **25** When the dead
ones will live, they will not have wives, and they[b] will not have
husbands. But they will be like the messengers of the heavens before
El. **26** And concerning the dead ones – that they will rise – did you
never read in the book of Mosheh, when El appeared to him in the
thornbush, saying, 'I am the Elohim of Avraham,[c] the Elohim of
Yitschaq,[d] and the Elohim of Ya'aqov'? **27** He is not the Eloah of the
dead ones, but of the living ones – so in this you are greatly erring."

28 Then there approached him a certain scribe who heard them
arguing, and recognized that he answered well – and he asked him,
"Which commandment is the chief[e] in Yisrael?" **29** So Yeshua
answered and said, "The chief commandment is, 'Hear Yisrael, your
Elohim – Adon[f] is one. **30** Him you must love with all your heart and
with all your nephesh, and with all your thoughts, and with all your
strength.' This is the chief commandment.[g] **31** And the second is like
this, '…but you must love your fellow[h] as yourself.' And there is no
other commandment greater than this." **32** Then that wise one said to

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[a] Or "for"
[b] The word "they" is feminine plural in Hebrew, so it means "and they (*the women)* will not have husbands."
[c] Hebrew name for 'Abraham'
[d] Hebrew name for 'Isaac'
[e] Or 'main object' – lit. "root"
[f] 'Adon' or 'Ha-Adon' is often used for YHWH in quotations from the Tanach.
[g] Lit. "the root of the commandment"
[h] Or "neighbor"

him, "Rabbi, *it is* a great truth,[a] that there is none besides one Eloah,
and there is none other except him – 33 he whom a man is obligated
to love with all *the* heart and with all *the* nephesh, and with all *the*
strength – also to love his fellow as himself – and this is greater than
all the human offerings." 34 (66r) And when he heard that he answered
with wisdom, he told him that he was not far from the kingdom of
YHWH. And from there and onwards, no man had it in his power to
set him any [question].

35 And Yeshua answered and taught in the Sanctuary, "What do the
wise scribes say, whose son is he?[b] 36 Dawid spoke, prophesying
about him, 'Ha-Adon said to my Adon, 'Sit on my right hand until I
make your enemies your footstool.'' 37 Thus, if Dawid calls him his
Adon, how is he his son?" And all the people listened to him with
pleasure.

38 Then Yeshua warned them saying, "Beware of the wise ones
knowing literature – who take pleasure in that they wear comely
garments, *and* that the merchants give them shalom.[c] 39 And that they
sit in the foremost seat in the houses of gathering, that they[d] honour
them, and that they are first at the table. 40 They who uproot[e] the

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[a] Or perhaps '*it is* true *that this* is greatest'
[b] See Mat. 22:41-43
[c] Or "that the merchants should greet them"
[d] The people
[e] Or "destroy"

houses and the widows with their lying[a] prayers. And for this they
will bear more great[b] punishment in the day of judgment."

41 And Yeshua sat before [the treasury], *where* they placed the
treasure of the Sanctuary – and he looked in what way the people
were offering its gifts there. And many rich ones offered great things.
42 Then there came a poor woman, and offered two [small coins]. 43
So Yeshua called his talmidim and said, "Truth I say to you that –
that poor *woman*[c] offered more than herself, 44 for they are sufficient[d]
ones, but this poor *woman* gave all her eating."

13:1 (66v) And when they went out of the Sanctuary, one of his
talmidim said to him, "Rabbi, look what buildings and what stones!"
2 But Yeshua answered and said, "Do you see these great buildings?
A stone will not be left upon a stone – that will not be thrown down."

3 And when he sat on the Mount of Olives, opposite the Sanctuary,
Keipha and Ya'aqov and Yochanan and Andrai asked him in
confidence, 4 "Tell us, when will these things happen? And the sign –
when will the end of the world happen, that all things will begin to
deteriorate?[e] 5 And Yeshua answered them, *and* began by saying,
"Look, watch out that no man deceives you, 6 for many will come in
the world in my name – saying that, 'I am he,' and many will be
deceived. 7 However, when you see great wars, or the beginnings of

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[a] Or "deceiving" or "false"

[b] Could mean "greater punishment" (modern usage) or "excess of great punishment" (possible in Biblical Hebrew).

[c] The "poor one" is feminine singular in Hebrew, thus it must necessarily refer to a woman.

[d] Or "abundant"

[e] Or "be spoiled"

wars – do not fear, for it is obligated that this happens, but it will not
yet be the end. 8 And peoples will rise up against peoples,[a] and king
against king, and there will be shakings[b] on the earth, and famine,
and they will be the beginnings of the pains.

9 Then, guard yourselves, for they will lead you into [their] councils,
and in the houses of their gatherings they will beat you. And they[c]
will stand before the kings and the princes, to bear witness of me as a
testimony for them. 10 For it is first necessary that the heavenly
kingdom be preached to all the peoples. 11 And when they lead you
away as captured ones, do not fear about what you yourselves will
say – you must speak according as Ruach Ha-Qodesh will direct you
in that hour. You yourselves must not speak, but Ruach Ha-Qodesh
will speak through you.

12 (67r) And the one brother will deliver his brother to death, and the
father the son. And the sons will rise up against their father, and
against their mother, and oppress them to death,[d] 13 and everyone[e]
be angry,[f] but he who will continue until the end, he will be saved.

14 And when you will see the desolating abomination standing in the
place which is not appropriate – he who reads will understand it – and
then those who are in Yehudah must flee to the mountains, 15 and
whosoever will be in the roof chamber must not come down into the

[a] Or “And nations will rise up against each other”
[b] Or “earthquakes”
[c] Hebrew often switches person without changing subject, see e.g. Deu. 32:13,14 and Psa. 115:11.
[d] Or “drive them to death”
[e] Heb. “הכל” could also mean ‘many’ or ‘most’
[f] Or “provoke to anger”

house, 16 and he who will be in the field must not return back to fetch
his garments. 17 And woe to them who will be pregnant and those
who will be nursing in those days! 18 Entreat the face of El that this
does not come at the time of the cold, 19 for at that time there will be
excess of distress in the world – which never happened since the day
that YHWH created the world until now, and neither will happen
afterwards. 20 And if YHWH does not shorten that time, no flesh will
be saved. But for the sake of chosen ones which he chose, he will
shorten the days.

21 And then, if any man says to you, 'Behold, Mashiach is here,' *or*,
'Behold, Mashiach is there,' do not believe. 22 Then lying prophets
will arise, showing signs and wonders to destroy also – if it were
possible to do *so* – the chosen ones. 23 Beware, I tell you before it
happens!

24 And in those days, after[a] that distress, the sun will be darkened and
the moon will not shine. 25 And the stars will fall from the heavens,
and the powers of the heavens will shake.[b] 26 Then they will see the
Son of Eloah coming from the heavens with great power and light.[c]
27 (67v) And then he will send his messengers, and they will gather his
chosen ones from the four ends of the earth – from the heavens and
unto the earth.

28 Receive the parable of the fig tree – when it begins to [grow] and
to make leaves, you yourselves know that the summer is approaching.
29 Just so, when you will see these things, you yourselves must know

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[a] Lit. "taken beyond"
[b] Or "be shaken"
[c] Or "glory"

that the end of the world is approaching unto the door. 30 Truth I say
to you that – that generation will not pass away until all these things
come to pass. 31 The heavens and the earth will pass away, but the
words of Eloah will not pass away. 32 That day and that hour, *one*
does not know, not *even* the messengers of the heavens, nor the Son,
but the Father.

33 Beware, and be awake, and pray, for you do not know the time nor
the hour – 34 like the man who went on a journey and left his house,
and gave power to his servants, and commanded [*to be finalized*] that
he be awake. 35 Therefore, be awake! For you do not know the day
and the hour that the Adon of the house will come – in the evening,
or the middle of the night, or at the rooster crowing, or *the* morning.
36 Lest when he comes he finds you sleeping. 37 And what I say to
you, to all I am saying it – be awake!"

14:1 When the Pesach[a] was near, and the day of unleavened bread
was close – two days – the chiefs of the priests and the scribes of the
law endeavoured how they were able to capture Yeshua with
falsehood, (68r) so that they could put him to death. 2 But they said,
"Let us not do it on the day of the Feast, in order that the people not
be raised up."[b]

3 And when he was in the house of Shimon Leper in Beith-Anya – as
he sat at the table – a woman came with an alabaster box, full of
precious [ointment] of nard. And she broke *it*, and poured the
ointment upon his head. 4 And others were there, who were angry
among themselves, "Why was this loss made with the ointment? 5

[a] Hebrew name for 'Passover'

[b] Meaning 'not be raised up *in an uproar*'

For we would be able to sell it for more than three hundred coins – and that it could be given to the poor ones." And they murmured against her.

6 But Yeshua said to them, "Do not [restrain][a] her, why are you sad?
Know that she did a good work, 7 for you will always have the poor
ones, and when you want to, you are able to have *them*, but I will not
always be with you. 8 For of herself, she did to me what she had,[b] and
she hastened to anoint me myself[c] before the burial. 9 Truth I say to
you, in every place where this good news will be reported, a man will
tell that she – in remembrance of me – she did this."

10 And Yehudah Ish-Qerioth, one of *the* twelve talmidim went to the
highest priests to deliver him to them. 11 And when they heard *it* they
were exceedingly glad, and they vowed to give him money. And he
was seeking [readiness],[d] how he would be able to deliver him.

12 And a former day of (68v) the unleavened bread, when they prepare
the Pesach, the talmidim said to him, "Where do you want that we go
and prepare the Pesach for you, that you may eat?" 13 Then he sent
two of the talmidim, and said to them, "Go into the city, and you will
encounter a certain man who is carrying a barrel of water – go after
him. 14 And in the place where he enters, you must say to the master
of the house, 'The Rav says, 'Where is my house[e] where I can eat the
Pesach with my talmidim?' 15 And he will show you a large eating

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[a] Or perhaps 'blame'

[b] Or "what she could"

[c] Lit. "my heart" – more emphasis than just 'me'

[d] Or perhaps 'seeking a fixed place, where he would'

[e] Or "place"

house,[a] and there you must prepare it – so go!” **16** Then the talmidim
went and came into the city, and found *it* according as Yeshua said to
them, and they prepared the Pesach.

17 And when it was evening, Yeshua came with the twelve talmidim
– **18** and while they were sitting, Yeshua said to them, “Truth I say to
you that one of you who eats with me will betray me.” **19** Then they
were grieved, and everyone began to say, “Adon, is it I?” **20** But he
said to them, “*It is* one of the twelve who is placing the hand into the
dish with me. **21** The Son of Eloah is passing away just like the
prophecy says. Woe to him! – To the man by whom the Son of the
virgin will be betrayed! It would have been a good thing for him – for
that man – if he were not born!”

22 And as they were eating, he took the bread, and said, “This is
myself.”[b] **23** And he took the cup, and did a prayer of thanksgiving,
and gave to them, and they drank from it. **24** And he said to them,
“This is my blood, which is shed for the sake of many. **25** Truth (69r) I
say to you that I will not *drink* of the wine of the vine, until I will
certainly[c] drink *it* new in the kingdom of my Father.”

26 And when they had done a prayer of thanksgiving, they went out
into the Mount of Olives. **27** And Yeshua said to them, “All of you
will be offended in me in this night, for it is written, ‘I will smite the
shepherd and the flock will be scattered.’ **28** However, when I return
alive, I will be with you in Gelilah.” **29** Then Keipha said, “*Even* if all
of them will be offended, I will not be.” **30** But Yeshua said to him,

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[a] Or “place”
[b] Lit. “my heart”
[c] Lit. “with certainty”

"Truth I say to you, in this night, before the cock crows two times,
you will be denying me three times." 31 And he spoke again, saying,
"*Even* if I will be forced to die with you, I will not deny you." And so
all the others said *as well*.

32 Then they came into a field which name is Gath-Shemeinah,[a] and
he said to his talmidim, "Sit here while I [finish] praying." 33 Then he
took with him Keipha and Ya'aqov and Yochanan, and he began to
pray, and to be alarmed, 34 and said to them, "My nephesh is grieved
unto death, tarry here with me, and be [awake]. 35 And when he had
bowed a little, he bowed with his face to the earth, and prayed to
YHWH – if it were possible to do – that that hour pass by. 36 And he
said, "Father who is able – remove this death from me, however, let it
not be according to my will, but according to your will."

37 Then he came and found them sleeping, and he said to Keipha, (69v)
even to Shimon, "Are you sleeping? And were you not able to be
[awake] with me? 38 Be awake and pray, in order that you do not
enter into temptation. The spirit is ready, but the flesh is weak." 39
Then another time he went to pray, with that same speech. 40 And
when he returned, he found them sleeping, for their eyes were heavy,
and they were not able to answer him. 41 He came again, and said to
them, "Are you sleeping? Is it not enough? The hour is come that the
Son of the virgin will be delivered into the hands of the sinners. 42
Stand up, and let us go, for – behold – he is close who will betray
me!"

43 While he was speaking, Yehudah Ish-Qerioth came – one of the
twelve talmidim – and with him many people with swords and staves.

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[a] Hebrew name for 'Gethsemane'

And he was sent by the ruler of the priests, and by the wise scribes,
and the elders of the people. 44 And the traitor gave them this sign,
saying, “He whom I will kiss, it is he – capture him, and bring him
with prudence.” 45 And immediately when he came, he drew near to
him, saying, “Shalom be upon you Rabbi!” And he kissed him. 46 So
they laid the hands on him and seized him.

47 And one of those who were with Yeshua took out the sword and
smote the servant of the ruler of the priests, and cut off his ear. 48
And Yeshua answered and said to them, (70r) “Did you come out with
swords and staffs as if I were a thief, to seize him?[a] 49 All the day[b] I
was with you, teaching in the Sanctuary, and you did not seize me.
This is done to fulfil the scriptures.” 50 And then all the talmidim fled
and left him.

51 And *there was* a certain young man, Malbishan,[c] who was clothed
with one white [linen sheet], and they seized him; 52 but he let go of
the [linen sheet] and fled from them totally naked.

53 So they led Yeshua to the ruler of the priests – and all the priests
and the wise scribes, and the elders of the people gathered together. 54
And Keipha walked after him from afar, unto a palace of the high
priest – and he was sitting before the fire with the attendants, and
they warmed themselves. 55 And the high priest and all the council
were seeking false witnesses, so that they would be able to deliver
him to death; but they did not find *them*. 56 Now many false witnesses
were speaking against Yeshua, but they did not agree.

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[a] “him” referring to the ‘thief,’ Hebrew style.
[b] A Hebrew idiom meaning “continually,” or “all the time”
[c] Prob. his nickname meaning something like ‘clother’

57 Then some false witnesses stood up against him, saying, 58 "We
ourselves heard that he said, 'I myself will tear down this Sanctuary
made with human hands, and within three other days I will build it –
silently[a] made with human hands." 59 But their witness did not agree.[b]
60 So the high priest stood up in their midst, and asked Yeshua,
saying, "Are you not counting the sins that these set against you?" 61
But Yeshua was silent, and did not answer a word.

And another time the high priest (70v) asked him, saying, "Are you
Ben-Mashiach, the Son of YHWH the blessed?" 62 So Yeshua
answered and said, "I am he! And you will see the Son of Eloah at
the right hand of the power of El, coming with the clouds of the
heavens." 63 Then the high priest rent his garments and said to them,
"Will you ask *anything* after this? And do you long for witnesses? 64
You have heard his blasphemy. What is your understanding *of this*?"
And all of them condemned him. 65 Then they spat upon him, and
covered his face and beat him on his neck.[c] And they smote him and
said, "Prophesy! Who [smote you]?" And the attendants gave him
blows.

66 And as Keipha was on one side of the palace, a certain maidservant
of the high priest came. 67 And when [she] saw Keipha who was
putting on his shoe – looking at him [she] said, "You also were with
Yeshua of Netsereth." 68 But he denied, "I do not know and I do not
recognize what you are saying." Then he went outside and stood

[a] Or "secretly" – can also have the idea of "magically" – but take note that this was the accusation of a false witness.

[b] The difference between Matthew and Mark is perhaps due to the fact that the two witnesses did not agree!

[c] Or "back"

before the palace, and the rooster crowed. 69 And immediately a
maidservant saw him, and she began to say to those who were around
her, "This is *one* of them." 70 But he denied it again. And a little later,
again, one of those[a] who sat there said to Keipha, "In truth, you are
one of them, for in truth you are a Gelili!"[b] 71 But he began to curse
and to swear – that he did not know who that man was whom she was
talking *about*! 72 Then immediately the rooster crowed another time.
And afterwards Keipha remembered the word which Yeshua said to
him – (71r) that before the rooster would crow two times, he would
deny him three times – and he began to [weep].

15:1 And early morning there gathered together to the council – the
great priests, and the wise scribes, and the elders of the people. And
they laid hold of him, and bound him, and led him to the presence[c] of
Pilate, and delivered him to him. 2 And Pilate asked him, "Are you
the King of Yisrael?" And he answered, "You are saying it." 3 But
the great priests slandered him with so many words. So Pilate again
asked him, "Are you the King of Yisrael?" And Yeshua answered
and said, "You are saying it." And the great priests were *still*
slandering him with many things. 4 Then Pilate again asked him
saying, "Why are you not answering anything to these who are
slandering[d] you with so many things?" 5 Yeshua did not answer after
this, and it was incredible [to] Pilate.

[a] Feminine plural in Hebrew, thus "one of the *maidservants* who sat there"

[b] Hebrew name for 'Galilean'

[c] Or "and brought him before Pilate"

[d] Or perhaps 'accusing'

6 Now Pilate was accustomed to give one prisoner – which they
asked – at this Feast. 7 And then[a] he was retaining captured, a man
whose name was Bar-Even[b] – he who made a murder in a certain
contest, and because of the murder was placed in prison. 8 Then the
people came and began to entreat him – as he knew – that he should
give them one captured one. 9 So Pilate answered them and said, "Do
you want that I release for you the King of the Yehudim?" 10 (For he
knew (71v) that the highest priests delivered him because of jealousy.)

11 But the rulers admonished the people that they should ask *for* Bar-
Even, that he may return to them. 12 Then Pilate said to them another
time, "What do you want that I do with the King of the Yehudim?" 13
And they cried out, "Hang him up!" 14 Then Pilate said to them,
"And what evil did he do to you?" But they still[c] cried out, "Hang
him up!" 15 So Pilate, wanting to do the pleasure of the people, gave
Bar-Even to them – and delivered Yeshua to them, beaten, to put him
to death.

16 And the [soldiers] with the attendants led him to the palace of the
officer, and there the people gathered together. 17 Then [they clothed
him] with scarlet, and placed a crown of thorns on his head, 18 and
began to give him shalom,[d] "May YHWH save you, King of the
Yehudim!" 19 And they smote him on the head with a reed, and spat
in his face, and knelt and prayed to him. 20 And when they had

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[a] Meaning 'at that time'

[b] Or "Bar-Ravan," meaning 'Son of a Teacher.' Bar-Even means 'Son of a Stone.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'

[c] Or "more"

[d] Meaning "began to greet him"

mocked him exceedingly, they stripped him of the scarlet garment,
and clothed him with his own garments, and led him away to hang
him up.

21 And they forced a man who was passing by that place – whose
name was Shimon, a servant who came from his city, [the father of
Alexandria and Ruphus] – that he carry his warp and woof. 22 And
they led him to Golgotha. ( )[a] 23 And they gave him wine [of myrrh]
to drink, but he did not want to drink *it*. 24 And when they had hanged
him up, they divided his garments, and they cast lots over them –
what (72r) every one of them would take.

25 Now it was *the* third hour when they hanged him up. 26 And they
set a writing over him, "This is Yeshua Notsri, the king of the
Yehudim." 27 Then they hanged up two thieves with him, one to *the*
right and the other to *the* left. 28 Then the scripture was fulfilled,
which says, "He was numbered with the wicked ones."

29 And those who were passing by that place,[b] were cursing him,
shaking their head, saying, "You, you were saying that you would lay
waste the Sanctuary of YHWH – and you, after three days you would
build it – 30 save yourself! Come down from the warp and woof!" 31
And like this the highest priests were speaking, jesting with each
other and with the scribes, "He made **others** saved ones, but he is not
able to save **himself**!" 32 "If you are the Mashiach of Yisrael, come
down from the warp and woof that we may see it and believe in you!"
And those who were hanged up with him made funeral speeches.[c]

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[a] Ms. Inserts gloss, "meaning: mount Calvary"
[b] Lit. "by there"
[c] Or "mournings"

33 And around *the* sixth hour, there came darkness in all the land[a]
until the ninth hour. 34 And at the ninth hour Yeshua called out with a
loud voice, "Eli,[b] Eli! Why did you forsake me?!" 35 And some of
those who were standing there, when they heard *it* said, "See how he
calls Eli-Yahu." 36 Then one of them ran quickly, and bound a sponge
onto a reed, (72v) and filled it with vinegar, and they gave to him to
drink. But *some* said, "Leave him, and let us see if Eliyahu will come
to deliver him." 37 Then Yeshua called out with a loud voice, and
blowed with his ruach.[c] 38 The Sanctuary was broken in two sides,[d]
upwards and downwards. 39 And the Centurion who was waiting
there – when he saw that he was taken over[e] with a loud voice, said,
"This man is[f] the Son of El."

40 And there were some women there who came from afar to see him,
and in their midst were Miryam Magdalith, and Miryam the mother
of Ya'aqov Small and of Yoseph, and the mother of Shelomi 41 – for
when he was in Gelilah they were walking with him – and they came
with many others,[g] who came from Yerushalayim.

42 And as it became evening, already entering into the Feast of the
Unleavened Bread – that is – before the Shabbath,[h] 43 came Yoseph *of*

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[a] Or perhaps "earth"
[b] Eli = "My El," and sounds like the first part of Eli-Yahu's name.
[c] The Hebrew word Ruach could mean either spirit or wind (breath), and it is probably used here with a double meaning.
[d] Or "parts"
[e] Or perhaps 'had passed away'
[f] Or "was"
[g] "many others" are feminine plural in Hebrew, thus 'many other women'
[h] Meaning it was not the 15th of Aviv yet. Passover and Unleavened Bread were used interchangeably. The Feast of Passover/Unleavened Bread starts on the 14th of Aviv,

Ramathayim[a] (an honoured man who was waiting for *the* kingdom of
heavens) and he went in to Pilate with diligence, and asked the body
of Yeshua of him.[b] **44** Then Pilate was amazed *at* whether he was
already dead. **45** So he asked him who executed the judgment –
whether he was already dead. And when he came to know it by *him*
who executed the judgment, he gave him the body of Yeshua.

46 Now Yoseph had bought a fair white garment,[c] and he took down
the body from the warp and woof, and wrapped it with it, and laid it
in a grave of hewn-out stone, and placed a great stone on the opening
of the grave. **47** (73r) Miryam Magdalith and Miryam the mother of
Yoseph saw where the body of Yeshua was laid.

16:1 And when the Shabbath[d] had passed over, Miryam Magdalith
and Miryam the mother of Ya'aqov and Shelomi,[e] bought precious
ointment in order to anoint Yeshua.

2 And they came to the grave in the morning of the day after *the*
weekly Shabbath,[f] and the sun was already coming up. **3** Now they
were speaking among themselves, "Who will throw off the stone for
us from the opening which is in the grave?" **4** Then they looked and
saw the stone, overthrown! **5** And when they entered into the grave,

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before sunset, while the high Sabbath starts at sunset, which marks the beginning of the 15th of Aviv. See e.g. Num. 9:11.

[a] The Hebrew name for 'Arimathea'

[b] Or "for himself," Hebrew ambiguous

[c] Or "cloth"

[d] This was the high Sabbath of the Feast of Unleavened Bread, not the weekly Sabbath.

[e] Or "Shelomith" - The Hebrew name for 'Salome'

[f] "the day after" – this was the morning of the Feast of First Fruits, which was always "the day after" the weekly Sabbath (see Lev. 23:11). Matthew 28:1 makes it clear that this was the first "day one," i.e. the day after the weekly Sabbath.

they saw, sitting at the right side, a young man clothed with a white
garment, and they feared. 6 But he said to them, "Do not fear, you are
seeking Yeshua Notsri who was hanged – he is not here! See, this is
the place where they laid him. 7 Go immediately to the talmidim, and
to Keipha, and say to them that *he will be*[a] before them in Gelilah –
there you will see him, like [he] said to you."

8 Then they departed, and fled away from the grave according to *the*
greatness *of* their fear, and they trembled, and did not tell any man a
thing.

9 Now Yeshua, when he had returned alive – the first day[b] in the
morning, he first appeared to Miryam Magdalith – her from whom he
drove out seven demons. 10 Then she went and reported to the others
who had been[c] with Yeshua, who continued mourning and groaning
and weeping and sighing. 11 When they heard that he returned alive,
and that she saw him, (73v) they did not believe *it*. 12 And after this he
appeared in the form of strangers[d] to two talmidim who were walking
to a certain city. 13 Then they went and recounted it to his other
talmidim, but they did not believe *it*.

14 And after one day, when all eleven talmidim were sitting at the
table to eat, Yeshua appeared to them, to discriminate their refusal,
and the hardness of their heart, that they did not believe those who
saw him – that he returned alive. 15 And he said to them, "Go into all

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[a] See Mat. 28:7 and footnote

[b] Not 'on the first day.' Yeshua did not rise on the first day, but he first appeared on the first day.

[c] Lit. "stood"

[d] Heb. way of speaking. Yeshua met them and started talking with them as if he were a stranger. See Luke 24:13-31.

the world, preach the word of the King of the heavens to every
creation.[a] 16 He who believes and is dipped, he will be saved. But he
who does not believe will be destroyed.[b] 17 And these are the
that they who believe will do: they will heal in my name the satan-
possessed ones, and they will speak with alternative[c] languages, 18 no
kind of beast or venomous serpent will damage them, and they will
lay the hands on the sick ones, and they will be healed."

19 And our Adon Yeshua Mashiach – after he spoke to them – went
up to the heavens, and sat down at the right hand of YHWH. 20 And
they went into all the world to preach, with YHWH supporting[d] *them*
with many good things and with wonders which they did.

Complete, finished and sealed.

Here the chapters of Matithyahu – 54, and the chapters of Mark – 16, are completed.[e]

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[a] Or "created thing"

[b] Or "wiped out"

[c] Or "exchanged"

[d] Or "with the help of YHWH"

[e] In this ms. Mark does have 16 standard chapters, however, Matthew is divided into 54 chapters. In our translation of Matthew we rather used the standard division of 28 chapters, in order to make it easy to compare with any standard translation of Matthew. The ms. has no verse numbers, and these were also inserted to align with other translations of the New Testament.

Glossary

Adon The Hebrew word for 'Master.' 'Adon' or 'Ha-Adon' is often used for YHWH in quotations from the Old Testament.

Andrai Hebrew name for 'Andrew'

Avraham Hebrew name for 'Abraham'

Bar-Even Bar-Even means 'Son of a Stone.' Hebrew could also be read as "Bar-Ravan," meaning 'Son of a Teacher.' Not the same meaning as the Greek (from Aramaic) 'Barabba(s),' which means 'Son of the Father.'

Beith-Anyah Hebrew name for 'Bethany'

Gelilah Hebrew name for 'Galilee'

El Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

Eloah Same meaning as El, see above note.

Elohim Plural form of Eloah, see above note.

Eliyahu Hebrew name for 'Elijah'

Gei-Hinnom: Lit. "The valley of (the son of) Hinnom." This Hebrew word is transliterated into Greek as 'Gehenna,' and is inaccurately translated as 'Hell.' This is a literal valley right next to Jerusalem ordained for future punishment. See Mat. chapter 25:41-46, "And then he will say to those who are on the left side… go into the fire of Gei-Hinnom, which is prepared for Ha-

Satan and his messengers… And these will go into the fire of Gei-Hinnom, but the righteous ones will go into everlasting light.” To learn more about the Biblical definition of “Gei-Hinnom,” see Jer. 7:30-33; Isa. 30:33, 66:24. etc.

Ha-Satan Lit. ‘The Adversary.’ Because it is often used as a name in these gospels (See e.g. Mat 4:10) we have transliterated the name instead of translating it, as with all other names.

Keipha The Aramaic name for ‘Peter,’ Greek transliteration ‘Cephas.’ A number of Aramaic nouns were used in post-exilic Hebrew.

Kephar Nachum The Hebrew name for ‘Capernaum’

Menorah The Hebrew word for ‘lampstand’

Mashiach The Hebrew word for ‘Messiah.’ The Hebrew word which was translated into the Greek ‘Kristos’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: ‘anointed one,’ usually referring to one anointed as king of Yisrael, or as priest or prophet. However, when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH’s words to his people, and if anyone does not obey him, YHWH himself will cut off that person from among his people. See Deu. 18:18.

Matithyahu Hebrew name for ‘Matthew’

Miryam Hebrew name for ‘Mary’

Mitsrayim Hebrew name for ‘Egypt’

Mosheh Hebrew name for ‘Moses’

Nephesh (pl. nephashoth) Lit. “breath,” means ‘life,’ or ‘soul,’ etc. – take note, not the Greek understanding of ‘soul’.

Notsri Hebrew word for ‘Nazarene’

Perushim ‘Pharisees’

Pesach Hebrew name for ‘Passover’

Ruach Ha-Qodesh Lit. “the Set-Apart Spirit”

Sedom Hebrew name for ‘Sodom’

Shabbath The Hebrew name for ‘Sabbath’

Shalom Lit. “wholeness,” “completeness” or “well-being,” can also mean “peace.” ‘Shalom’ was also used as a greeting.

Talmid (Pl. talmidim) Usually translated as “disciples.” The Hebrew “Talmid” is a student who learns from his teacher and follows his example.

Tanach Hebrew name for the ‘Old Testament’ Scriptures, acronym for ‘Torah, Nevi’im and Kethuvim.’

Torah The Hebrew word ‘Torah’ means instruction. The Creator gave his perfect and everlasting Torah (instructions) to Mosheh. When Torah is used as a name, it refers to the first five books of the Bible (The Pentateuch), or by extension, the entire O.T.

Tsadiqim Sadducees

Tsaduqim “Tsaduqim” is the original Hebrew word for ‘Sadducees,’ and literally means ‘Zadokites’ or ‘descendants of Tsadoq,’ i.e. Zadok the priest. See e.g. Eze. 44:15. In these Hebrew Gospels this word is normally spelled as ‘Tsadiqim’ meaning ‘Righteous Ones.’ The two alternative spellings are a play on words, it seems that the ‘Sadducees’ enjoyed being called ‘Righteous Ones.’

Tsidon Hebrew name for ‘Sidon’

Tsor Hebrew name for ‘Tyre’

Ya’aqov Hebrew name for ‘Jacob’

Yardein Hebrew name for ‘Jordan’

Yehudah Hebrew name for ‘Judah’ or ‘Judea’

Yehudim Hebrew name for ‘Jews’

Yerushalayim Hebrew name for ‘Jerusalem’

Yeshayah Hebrew name for ‘Isaiah’

Yeshua Hebrew name for ‘Jesus.’ ‘Yeshua’ is short for ‘Yehoshua,’ which means ‘Yah is Salvation,’ see Mat. 1:21.

YHWH The Hebrew manuscript has “*Ha-Shem,*” which literally means “The Name.” Still today many Jews will read “*Ha-Shem*” when they see the Hebrew יהוה. We have replaced “*Ha-Shem*” with transliterated consonants of ‘the Name’ itself: YHWH. As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is ‘Yah-weh.’

Yirmeyahu Hebrew name for ‘Jeremiah’

Yisrael Hebrew name for ‘Israel’

Yitschaq Hebrew name for ‘Isaac’

Yoseph Hebrew name for ‘Joseph’

Yochanan Hebrew name for ‘John’

Zavdai Hebrew name for ‘Zebedee’

Zevulun Hebrew name for ‘Zebulon’